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PROPOSAL AND RESPONSE
..
A STUDY OF THE EVOLVING PROCESS OF PRAYER
BOOK REVISION IN THE EPISCOPAL CHURCH
FOCUSING ON THE PROPOSAL OF 1967

A Dissertation
Presented to
The Faculty of
The School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Religion

by
H. Clifford Gain II
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This dissertation, written by

H. Clifford Gain II

*under the direction of his _____ Faculty Committee,
and approved by its members, has been presented
to and accepted by the Faculty of the School of
Theology at Claremont in partial fulfillment of the
requirements for the degree of*

DOCTOR OF RELIGION

Faculty Committee

Robert J. Moore
Jane B. Haugless
Eric S. Anderson

Date

June 1971

L. Morris Trotter

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PREFACE

This dissertation is concerned with the process by which the Protestant Episcopal Church in the United States of America establishes its liturgy. The focus of the paper is on The Liturgy of the Lord's Supper (Prayer Book Studies XVII) which was proposed and accepted for three years' trial use by the General Convention of 1967. This period of trial use ended February first of this year.

In order to understand the 1967 proposal it is necessary to look at the process of Prayer Book revision from the perspective of history, concentrating on the two centuries of the American Church's autonomous life. Special attention is paid to the fast-moving last forty years.

The 1967 proposal itself is looked at from two perspectives beyond that of the historical. The first perspective is that of the Standing Liturgical Commission, which is incorporated in the liturgy they proposed. The second perspective is the response of the Church, especially the Diocese of Los Angeles, in its trial use of the proposed liturgy. This latter one is determined by the completed questionnaires returned to the Liturgical Commission of the Diocese of Los Angeles, tabulated and analyzed by this writer.

Then finally, this dissertation will look at the proposals made to the Church by the Standing Liturgical Commission in 1969 and 1970 to see if an appropriate response has been made to the concerns of the Church raised by trial use, on the basis of the response in Los Angeles. Some attention will be paid to improving process of trial

use and to the question of the need for liturgical reform.

Some terminological matters should now be discussed. When the term "Episcopal Church" is used, it is meant that church in the wider Anglican Communion known as the Protestant Episcopal Church in the United States of America. The use of the term "Anglican" without further qualification is descriptive of some element held in all portions of the Anglican Communion. The Anglican Communion is that portion of the Christian Church in full communion with and tracing its historical heritage to the See of Canterbury (The Church of England). With these matters out of the way let us return to our discourse.

Acknowledgments are gratefully made to the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, for permission to use the completed questionnaires and to the Rev. John R. Bill, Chairman of the Commission on Liturgy and Music of this Diocese, who transmitted to me all the information he had received in reponse to the trial use of the 1967 proposal. I am deeply indebted also to Mrs. Aurelia Born, the secretary of St. Mark's Parish, Upland, who typed the completed dissertation and to my wife, Sharon, for her invaluable help in tabulating questionnaires and typing preliminary drafts.

CHAPTER I

THE HISTORY OF THE CONCEPT OF PRAYER BOOK REVISION

Archbishop Thomas Cranmer stated the principles that guided the reformers of the Church's liturgy quite adequately in the preface to the 1549 Book of Common Prayer.

An order for prayer much agreeable to the mind and purpose of the olde fathers, and a great deal more profitable and commodius, than that which of late was used...here are left out things, where of some be untrue, some uncertain, some vain and superstitious: and is ordained nothing to be read, but the very pure word of God, the holy scriptures, or that which is evidently groundd upon the same...clergy and laity should continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion...it is necessary for the liturgy to be in such language and order, as is most easy and plain for the understanding, both of the readers and hearers ...Henceforth it will be sufficient that the curates shall need none other books for their public service, but this book and the Bible; by the means where of the people shall not be at so great charge for books, as in time past they have been...The new Prayer Book is also directed toward eliminating the great diversity in saying and singing in churches within this realm... Now from henceforth, all the whole realm shall have but one use.¹

On this note the Book of Common Prayer came into existence. Although, as we will see later, there is a drift away from the rigid uniformity of Cranmer, his principles as laid down above still seem quite adequate.

1. Massey H. Shepherd, Jr., The Oxford American Prayer Book Commentary (New York; Oxford University Press, 1950), pp. XI ff. (Spelling modernized)

Briefly, let us reconstruct the underlying principles of the Prayer Book.

1. There is an inalienable right of all the people of God, laity no less than clergy, to an active and intelligent share in all the services and sacraments of the Church.
2. For full and active lay participation in the liturgy, there must be a reasonable degree of uniformity in common worship - especially in times when the population is as mobile as in these days.

PRAYER BOOK REVISION, 1789-1892

The scene is 1789, and the first General Convention of the Episcopal Church, meeting in Philadelphia. The first American Book of Common Prayer has just been adopted. It is a strange Catholic-Puritan-(Unitarian?) compromise, yet it remained the liturgy of the Episcopal Church for over one hundred years. What lay behind this settlement? The preface to the 1789 Book is included still in the American Prayer Book. From that preface:

It is a most invaluable part of that blessed 'liberty wherewith Christ hath made us free,' that in his worship different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire...in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people 'according to the various exigency of times and occasions'...When in the course of Divine Providence, these American States became independent...their ecclesiastical independence was necessarily included...The attention of this Church was in the first place

drawn to those alterations in the Liturgy which became necessary in the prayers for our civil rulers...But while these alterations were in review...the Convention...could not but, with gratitude to God, embrace the happy occasion which was offered to them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the Public Service, and to establish such other alterations and amendments therein as might be deemed expedient...it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship...it is hoped every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are... beseeching Almighty God to accompany with his blessing every endeavor for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner...

Philadelphia, October, 1789 ²

In the early days of the colonial period, the 1604 Book had provided the means for worship of that minority wishing the liturgy of the Church of England. From 1662 until the end of the Revolution, the 1662 Book of Common Prayer was used. At the end of the Revolution the Anglican Church in the new United States was a disorganized and disunited Church, extremely congregational, with no Episcopate, the logical result of the ravages of war and the more than century of neglect by the mother church. The one element of unity in this church was its Prayer Book worship.

The first significant attempts at organization began in 1784. Several state delegations met and formed the basis for organizing and calling a General Convention of the Episcopal Church to meet in 1785. On November 14, 1784, Samuel Seabury, having been elected by a majority of the clergy of Connecticut, was consecrated the first

2. The Book of Common Prayer (Protestant Episcopal Church in the U.S.A., 1928), pp. V-VI

American Bishop by the Scottish Episcopate. The significance of this consecration for the Prayer Book was that the English Bishops were not interested in consecrating Seabury, and so he turned North to the (Independent) Episcopal Church of Scotland where he agreed to make the worship of the Church of Connecticut similar to that of the Scottish Episcopal Church. The Scottish Episcopalians, being free from the state, had been quite avid liturgical scholars and innovators and had been much influenced by the Eastern Church.³

The Convention of 1785 turned out not to be very general, but a committee of that convention drew up a proposed new Prayer Book for the Episcopal Church in five days. The 1785 book was little used, but it strongly influenced the official book of 1789 and through that continues to affect American worship. The 1662 Book was the model for the 1785 Book but in a few significant points was a radical departure from traditional Anglican liturgy and doctrine.⁴

The 1785 compilers were primarily of Puritan persuasion and interjected many Puritan ideas never accepted in the English Prayer Books. For example: the sign of the cross in Baptism was made optional (not mandatory again until 1928); several canticles in Morning and Evening Prayer were dropped along with some of the congregations' responses; and the Offices of Holy Matrimony and the

3. Massey H. Shepherd, Jr., The Worship of the Church (New York: Seabury Press, 1952), pp. 92-93.

4. Richard M. Spielmann, History of Christian Worship (New York: Seabury Press, 1966), pp. 140-144.

Burial of the Dead were greatly shortened. The 1785 committee also had before it some official resolutions sent by the state conventions of Virginia and Massachusetts. The suggested changes proposed by these resolutions were basically anti-trinitarian. As a result of this the 1785 Book dropped the Nicene and Athanasian Creeds, eliminated the "descent into hell" clause of the Apostles' Creed, prohibited the Gloria Patri after the canticles and permitted it to be said only at the end of the whole selection of Psalms. The 1789 Book put the Nicene Creed back in but the Athanasian Creed is still not included in the American Prayer Book. We still have a permissive substitute clause for the Apostles' Creed, and the Gloria Patri remains optional after the canticles and at the end of each Psalm.⁵

The 1785 Convention sent its proposed Book of Common Prayer to the English Bishops in the hope that they would approve and then consecrate additional bishops for the American Church. (According to long-established custom there must be three validly consecrated bishops in order to consecrate a new bishop; therefore the American Church needed two more before it could establish its own succession). The English bishops were rather horrified at the proposed book, especially in the matter of the creeds. A small delegation of Episcopalians met in 1786 and promised to accept some of the criticisms of the 1785 Book. In 1787 two bishops were consecrated by the Church of England for the American Church.⁶

5. Ibid.

6. Ibid.

When the convention gathered in 1789, the forces of unity had overcome much of the earlier divisiveness, and the first General Convention of the Episcopal Church with delegations from each of the states proceeded to provide a Prayer Book. The committee putting together the Prayer Book accepted Bishop Seabury's commitment to the Scottish Bishops, and this Scottish source provided a strong Catholic return to the 1549 Book of Cranmer and to the earlier liturgies. The Scottish Prayer of Consecration in the Communion was accepted with minor alteration in the Invocation. The Summary of the Law was allowed after the Decalogue, the Gloria Tibi was permitted before the reading of the Gospel, and the Black Rubric of the 1662 Book about kneeling for Communion was eliminated. These features of the communion service were from the Order of Holy Communion of the Scottish Prayer Book.⁷

As stated earlier, the Prayer Book of 1789 remained the liturgy of the Episcopal Church for over one hundred years. This is not to say that there was not unhappiness about the book from many quarters. The nineteenth century saw the Church as a bastion of conservatism in which change, revision, or innovation rarely took place on the national level. There were High Churchmen and Low Churchmen and those that wanted the Church to move in and minister to the cities and rural frontiers of America. After 1840 the concerns of the Oxford movement were felt in its attempt to promote Catholic doctrines and ritual. And certainly not least, the Civil War was sorely felt in the Church.

7. Shepherd, Prayer Book Commentary, p. XX

It is to the Church's credit that as soon as the country was again under one flag, the Episcopal Church achieved structural unity. As in sixteenth and seventeenth-century England, the Prayer Book became a symbol, even a means, of unity in the midst of much discord.

The pattern of worship for Sunday up through the middle of the nineteenth century was primarily Morning Prayer, Litany, Ante-Communion with the full Communion monthly or quarterly. But the pattern of worship did change and without Prayer Book revision. At the General Convention in 1853, a priest, the Rev. Dr. William Augustus Muhlenberg, led a group of like-minded clergymen in the presentation of a memorial to the House of Bishops. The petitioners were concerned over the missionary and social witness of the Church at worship, for they believed that the Episcopal Church neither reached out to, nor was understood by many classes of American society. The memorial reads in part:

"...consider whether the Church with only her present canonical means and appliances, her fixed and invariable modes of public worship, and her traditional customs and usages, is competent to the work of preaching and dispensing the Gospel to all sorts and conditions of men..."⁸

Though the memorial did not provoke immediate Prayer Book revision, it effected an almost immediate change in the traditional worship patterns of the American Church. The Bishops in responding stated officially what the Prayer Book rubrics had always said: Morning Prayer, The Litany, and Holy Communion were separate services and did

8. The Protestant Episcopal Church in the U.S.A., Journal of the General Convention, 1853, pp. 181-183.

not all have to be used together on Sunday morning. The normal pattern then became Morning Prayer and Sermon, with communion the first Sunday of the month, except in those few parishes where the Oxford Movement had been received favorably and the Communion was the normal Sunday service.⁹

At the General Convention of 1880, another priest of the Church, William Reed Huntington, succeeded in his attempt to establish a committee of bishops, presbyters, and laymen to determine what alterations were needed in the Prayer Book:

"The Prayer Book is becoming less and less relevant to the changes and growth in American life."¹⁰

Huntington was also concerned that Anglicans had made a fetish of liturgical uniformity and that this hindered the Episcopal Church's contribution to christian unity.¹¹

The committee established by Huntington's resolution had to agree at the outset that it would not make any major changes in the Communion Service and that no revisions would be proposed which would alter the traditional doctrinal standards of Anglicanism. Yet by sheer perserverance the committee did produce a slightly revised Prayer Book which was authorized by the General Convention of 1892. There were some significant alterations: the principle of flexibility

9. Shepherd, ...Prayer Book Commentary, p. XXI.

10. Journal of the General Convention, 1880, pp. 71, 152-154, 168

11. Spielmann, op.cit., p. 146

was introduced into Episcopal worship; the penitential portion of Morning and Evening Prayer could be omitted; the Decalogue could be omitted from the Communion Service as long as it was said once on a Sunday; a second set of Propers was added for Christmas and Easter; the Gospel canticles of the Evening Office, the Magnificat and Nunc Dimittis were restored. The 1892 book also proved that the Episcopal Church was capable of Prayer Book revision.¹²

PRAYER BOOK REVISION - A CONTINUING PROCESS

In 1913 the General Convention appointed a "Commission on the Revision and Enrichment of the Book of Common Prayer."¹³ Under the guidance of this committee the Prayer Book of 1928 was adopted. The going was easier this time because revision was occurring all over the Anglican Communion and reports of the several commissions and sharing of scholarship between them was widespread. During the ten years that the commission labored, it worked hard at keeping the whole Church in America abreast of what was going on.

The result was a major liturgical accomplishment. The Oxford movement had already been largely responsible for the almost national acceptance of the celebration of Holy Communion at least once every Sunday. The 1928 revision extended the principle of flexibility; the

12. Shepherd, ...Prayer Book Commentary, pp. XXI-XXII.

13. Journal of the General Convention, 1913, pp. 82, 155.

Decalogue need only be used once a month, the long exhortation three times a year, a gradual hymn was allowed between Epistle and Gospel, the proclamation of Laus Tibi after the Gospel was added. Further alterations in the Communion service were: an offering of the elements before being placed on the altar was directed; the Prayer of Humble Access was restored to Cranmer's original position before the administration of Communion; The Lord's Prayer was restored to its place after the Consecration. There were other changes of a lesser nature throughout the Prayer Book; but perhaps the most significant concept adopted by the 1928 convention was that it established a permanent Standing Liturgical Commission to make a continuing study of liturgy and worship.¹⁴

The Standing Liturgical Commission of the Episcopal Church has done much more than study; it has created. The Book of Offices, which contains "Services for certain occasions not provided in the Book of Common Prayer", such as services for the adoption of children, the installation of a bishop, the Office of Compline and Tenebrae, was produced by the commission and authorized for use by the General Convention of 1937. It was authorized for use successively in 1946 and 1958 by the General Convention.¹⁵

Beginning in 1950, the fruits of their two decades of study began to emerge in the series called "Prayer Book Studies". This

14. Journal of the General Convention, 1928, p. 352.

15. Spielmann, op.cit., pp. 150-151. See also the Journal of the General Convention, 1937, p. 343

publication tended to coincide with a growing demand for a major revision of the Prayer Book. To date, there have been published twenty-four of these "Prayer Book Studies". The House of Bishops, in 1953 following the publication of "Studies IV" called "The Liturgy for the Celebration of the Holy Eucharist", passed the following resolution (cited in part):

"Be it resolved...No general authorization for continued use...of forms of service which are substitutes for those...in the Book of Common Prayer...nor may such substitute forms of service be used at times of regular public worship. However, the Bishop of a Diocese...may authorize the special use on a particular occasion of any one of the forms now proposed by the Commission...it is suggested...opportunity for participation ...be given to both clerical and lay members of this Church, and that reports on the experience of such occasions be made to the Liturgical Commission of the General Convention".¹⁶

TRIAL USE BECOMES A PART OF PRAYER BOOK REVISION

A further development of the concept of trial use was authorized at the General Convention of 1964 which provides that:

"Any meeting of General Convention...can authorize for trial use throughout this Church, as an alternative at any time or times to the established Book of Common Prayer or to any section or office thereof, a proposed revision of the whole Book or any portion thereof, duly undertaken by the General Convention."¹⁷

The Convention immediately approved for Trial Use "The Lesser Feasts and Fasts" which was part of "Prayer Book Studies XVI". This is an

16. The Standing Liturgical Commission of the Protestant Episcopal Church in the U.S.A., The Liturgy of The Lord's Supper (Prayer Book Studies, XVII), p. 4

17. Spielmann, op.cit., pp. 151-152

enrichment of the Church's Calendar providing additional propers for the celebration of Communion.

In 1966 the Standing Liturgical Commission published "Prayer Book Studies XVII, The Liturgy of the Lord's Supper". The proposal is not a revision of "Studies IV" or of the Prayer Book Liturgy but is:

...essentially a fresh and independent approach to the problem of Eucharistic Worship. We believe the time is ripe for a more radical searching after the goal of an 'ideal' liturgy... the reaction to 'Study IV' indicated that a cautious and diplomatic revision of the present Prayer Book rite fails to arouse the Church with any enthusiasm to undertake the arduous labor of revision. Such an approach also removes us from our rightful place of responsible leadership in liturgical reform, which Anglicanism considers its peculiar vocation and contribution in the present ecumenical ferment of liturgical interests."¹⁸

The General Convention of 1967 authorized "The Liturgy of the Lord's Supper" for trial use and in its Special General Convention meeting in 1969 approved several revisions to it along with the Consultation on Church Union's "An Order of Worship" for continuing trial use. As of 1970 the Episcopal Church had three authorized eucharistic rites.

SUMMARY

And now what does all this mean that has been said above? Some extensive quotes have been used primarily because it seemed best where possible to use the actual words of the events to tell what happened. Is it possible at this point to point out an evolution of the process

18. The Liturgy of the Lord's Supper, p. 13.

of Prayer Book revision, especially as we see the latest proposed revision, "The Liturgy of the Lord's Supper"? It is possible.

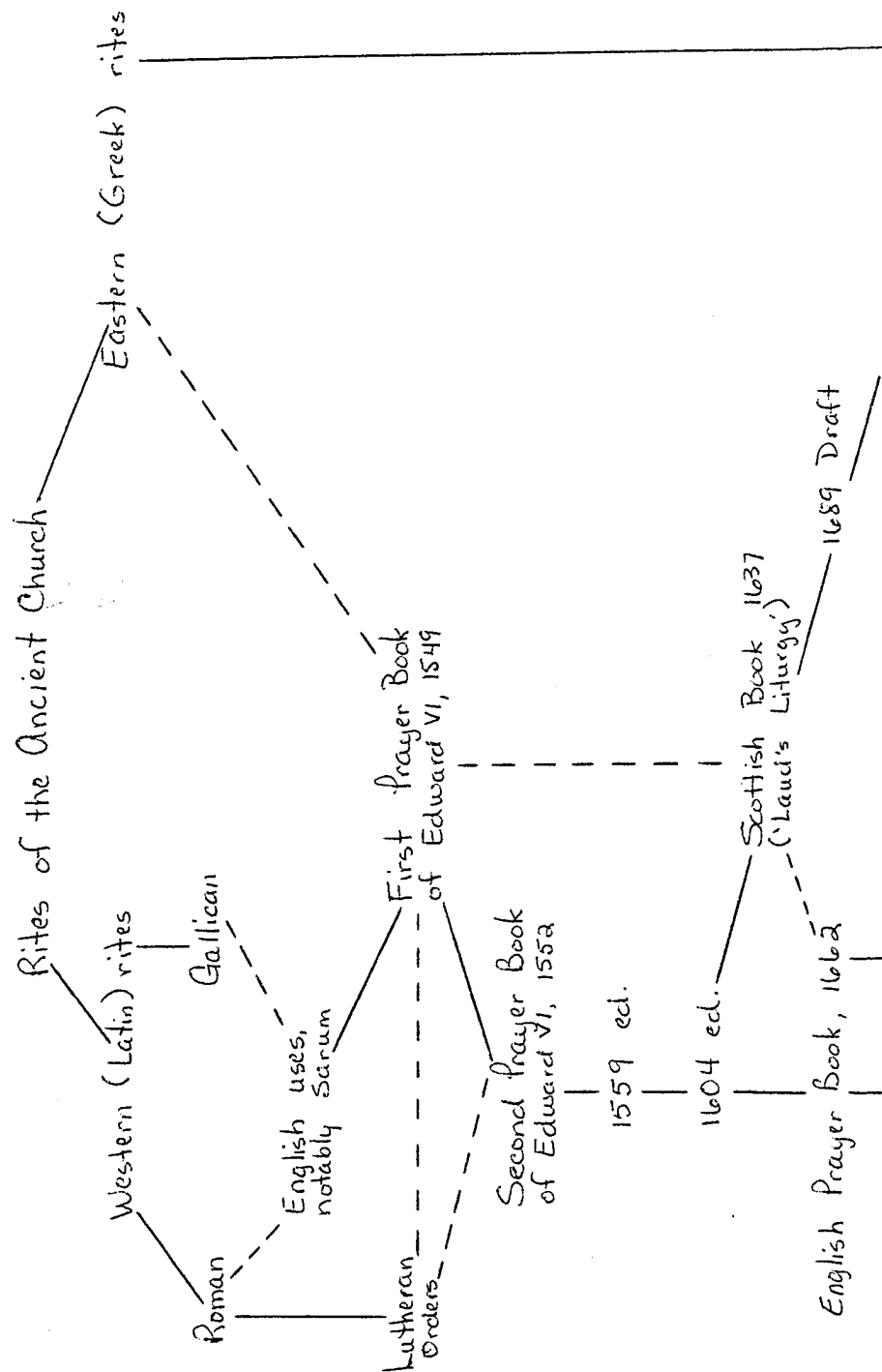
Thomas Cranmer the architect of The Book of Common Prayer was concerned that the liturgy be in agreement with the Fathers and Holy Scripture, devoid of superstition, capable of uplifting the worshipper and meaningful to him. In short the liturgy should be relevant to the Gospel and to the community using it. Cranmer was also concerned about uniformity of usage, but this concept has seen drastic modification.

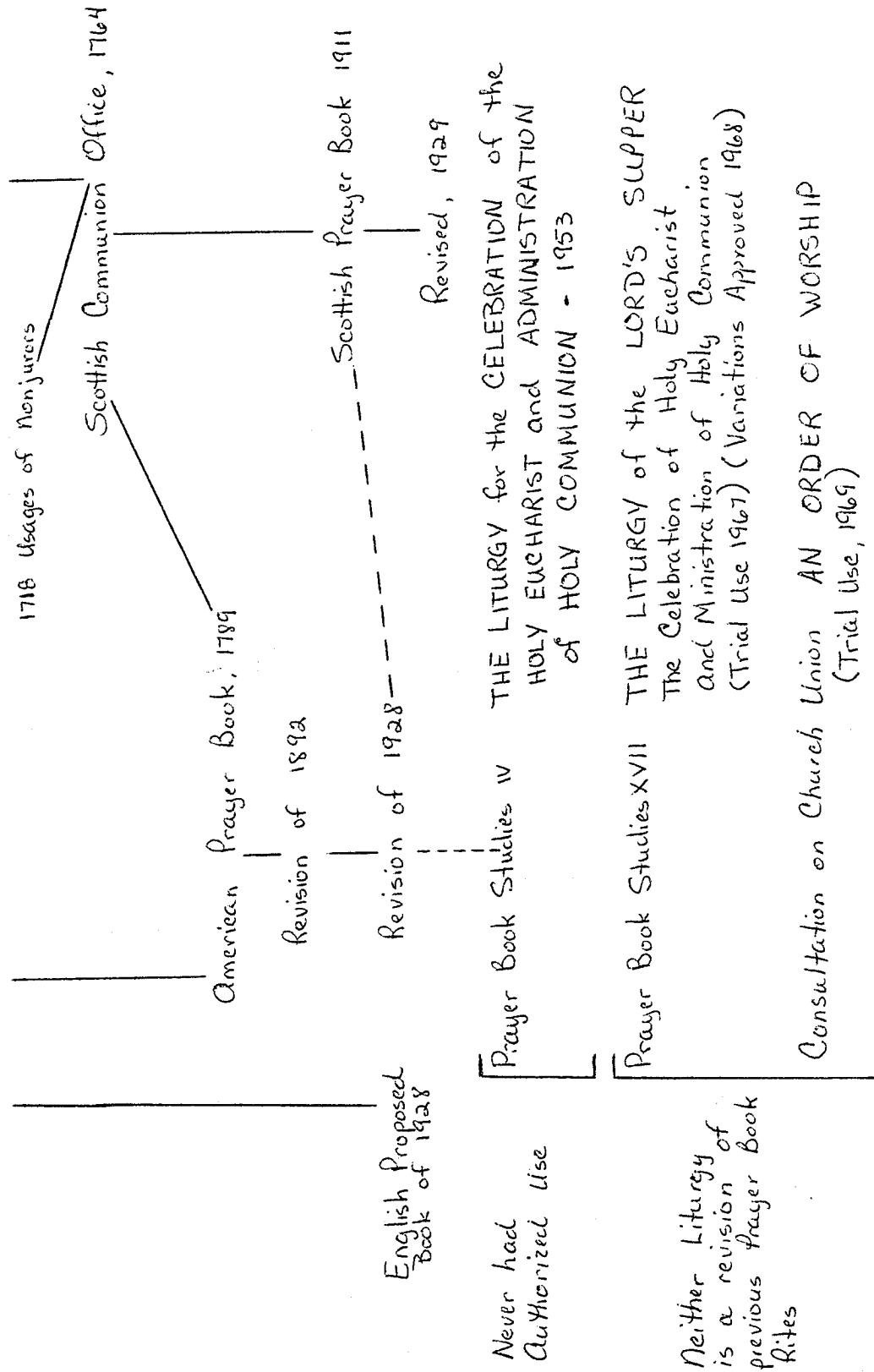
With freedom, first by the Scottish and then by the American Church, from government intervention, the Church was freer to revise and adapt to the situation it found itself in. And so the principle of relevance and need took on additional meaning and possibility of application in this setting. But still the worship of the Prayer Book was designed to provide unity in a setting of diversity.

As time moved on we find the Prayer Book allowing for diversity to meet local and particular situations. Relevance is still a key in revision, but uniformity of usage is not considered as necessarily desirable.

In the Episcopal Church another principle has always been at work. This is that laymen as well as clergy share in the formulation and revision of liturgy. For in every General Convention as well as on every committee appointed to revise the liturgy, there have been significant numbers of laymen. This has reached a new understanding in the adoption of trial usage where every member of the Church in his place at pew or altar is invited to share actively in the renewal of its liturgy.

Figure 1
A TABLE SHOWING THE HISTORICAL DESCENT
OF THE AMERICAN PRAYER BOOK*





* Freely adapted from Shepherd, in Prayer Book Commentary, p. XXIII

CHAPTER II

THE IMMEDIATE HISTORY AND RATIONALE OF

PRAYER BOOK STUDIES XVII

On February first of this year authorization for trial use of the Liturgy of the Lord's Supper, Prayer Book Studies XVII, ended. It has been an interesting three-year period if not confusing and polarizing.

This chapter will attempt to deal with the immediate history of Prayer Book Studies XVII, particularly with the response to Prayer Book Studies IV. In addition, this chapter will touch on new directions and perspectives in liturgical renewal that the proposal attempted to incorporate. And finally, this chapter will deal with the rationale of the proposed liturgy as the Standing Liturgical Commission of the Episcopal Church presented it.

RESPONSE TO PRAYER BOOK STUDIES IV

The Standing Liturgical Commission issued Prayer Book Studies IV, The Liturgy for the Celebration of the Holy Eucharist and the Administration of Holy Communion, in 1953. The publication of this volume was the result, along with the other Prayer Book Studies, of more than two decades of study by this Commission which was created by The General Convention of 1928 when it issued the revised Prayer Book

of that year.¹

Extensive comment and criticism of Prayer Book Studies IV came from all areas of the Church. More than one-hundred fifty communications were received by the Commission, almost equally from clergy and laymen, from study groups and individuals. There were also the usual book reviews plus several critical articles published in church magazines and theological journals.²

There was great variety in the type of exposure to this study as well as the way and manner in which responses were made to the Commission. Groups who studied this Liturgy ranged in size from five to over one-hundred persons; their makeup varied from all lay to all clerical with various mixtures in between. Most groups met for one or two sessions, but one lay group met every week for nine months and then sent the Commission a detailed report of its conclusions. Another group made a tape recording of its trial use of the liturgy.³

Individual comments ranged from brief comments on a few details to lengthy essays and even complete alternative rites. The Commission stated that the outstanding theological critique of the proposed Prayer of Consecration was submitted to the Commission by a layman. Almost

1. Richard M. Spielmann, History of Christian Worship (New York: Seabury Press, 1966), pp. 149-150, see also The Protestant Episcopal Church in the U.S.A., Journal of General Convention, 1928, p. 352

2. The Standing Liturgical Commission of the Protestant Episcopal Church in the U.S.A., The Liturgy of the Lord's Supper (Prayer Book Studies, XVII), pp. iii, 3-4 (see footnote page 4 for a listing of some of these articles.)

3. Ibid., p. 3

all who responded based their response, in part, on the experience of a trial use of the rite.⁴ Trial use under very limited circumstances and occasions had been authorized by the House of Bishops in late 1953.⁵

Perhaps not surprisingly, there was also great variety in opinion about the proposals themselves, for this is a Church that experiences great variety in doctrinal emphasis and ceremonial practice. Clergy and laity disagreed significantly on certain points. For example, laymen for the most part approved most suggestions designed to clarify and modernize the language of the rite and often suggested further use of more contemporary language. The clergy tended to assume that language changes were attempts to deliberately alter doctrine and were generally very conservative about retaining "Cranmer's English." The collation of the responses also revealed that clergy opposed removing the Fraction to its historic position just before the Communion on the grounds that it would be unintelligible to the laity. Laymen, however, almost unanimously welcomed this change.⁶

Most of those who responded favored removing the "Gloria in Excelsis" from the Prayer Book position as part of the post-communion, but they disagreed on where it should be placed. Virtually no one was happy with the revised "Prayer for the Church," but there was no consensus in the criticism of each paragraph and phrase either in regard

4. Ibid., p. 4,5

5. Ibid., p. 4

6. Ibid., p. 5

to doctrine or to style. Most respondents were in favor of extending the use of Proper Prefaces, yet many did not like the new ones proposed or even those of the Prayer Book which had been retained.⁷

Another problem loomed large in the spirit in which many responses were made. Many reactions were quite obviously based on preconceived, partisan positions rather than on careful study and reasoned conviction. This type of response was most common with the clergy. Two examples will illustrate this point. A clergy group in one diocese thanked the Commission "for its conscientious and able effort to improve the Liturgy and embody different viewpoints without sacrificing principles." A priest of that same diocese wrote, "Were your revision to be adopted it would be a triumph for those forces of magic and superstition fostered by sacerdotalism which have been infiltrating this Church since the nineteenth century." The proposed rewording of the invocation prompted a great deal of partisanship and the respondents divided into two schools.

"...that they may be unto us the most blessed Body and Blood of thy dearly beloved Son Jesus Christ."

Almost without exception one school accused the Commission of introducing receptionism while the other was convinced that this phrase committed the Church to Transubstantiation. This reaction occurred even though the Commission rejected both positions in its Rationale and noted that this wording conformed to Cranmer's 1549 Prayer Book.⁸

What is clear at this point is that there was no consensus of

7. Ibid., p. 5

8. Ibid., p. 6

opinion on the substance of the revision or the direction revision should take. This poses the next question: With what norms should liturgical revision be approached, and what should be done about new insights and perspectives that result from experimentation and modern liturgical study?

NORMS, PERSPECTIVES, AND NEW DIRECTIONS

Massey Shepherd, in his address to the Association of Episcopal Seminarians Conference in Houston, Texas on October 11, 1970, said in my presence, "Liturgical change has taken place following times of major cultural and political change. The present movement toward Prayer Book revision began before World War II and had taken shape by 1949, the year that Anglicanism celebrated the four-hundredth anniversary of the first Prayer Book." But as we have noted there is considerable disagreement about the norms from which Prayer Book revision should be approached.

A small number of persons, primarily lay, raised the question as to whether changes in the present rite were necessary when they responded to the Studies IV proposal.⁹ Underneath this conservative attitude toward liturgical change, without doubt, lies a deep and sincere attachment to a rite that has served the Episcopal Church well for many generations. In attempting to establish norms for liturgical renewal this conservative concern must be respected, for change for

9. Ibid., p. 7

change's sake is of no value. Liturgical changes, however radical, must conserve, or at least attempt to, all the real values of the old order. Those persons who find themselves attached to familiar ways should find worship deepened and enriched, yet find themselves at home in the new usage.

Another norm which has come into focus as a result of modern liturgical study, does not at first seem like a norm but rather the opposite. That is, "...liturgical worship does not remain static so long as the Church is responsive to new cultural situations and new opportunities of mission."¹⁰ Few generations worship in the exact form and manner of their forefathers. Ceremonial changes, new and different hymnody, enrichments of prayer text are always evolving to replace or modify older usages. The evolution may be official or unofficial, gradual or swift, but it happens nonetheless. Liturgical revision must take into account what is current practice, though it is extremely difficult to assess "current practice and usage" in a diverse Church.

There have been times in the liturgical history of the Church that the dynamic of change has been swift and comprehensive enough to seem more revolutionary than evolutionary. The fourth, eighth, and sixteenth centuries could be cited as examples.¹¹ If the late twentieth century is evaluated in terms of Shepherd's statement quoted earlier, we should be in such a revolutionary period, largely because of the radical and rapid changes in our society. Many are saying that these

10. Ibid.

11. Ibid., p. 8

changes demand the Church not only revise its liturgy but evaluate its status and mission in the contemporary world.¹²

Then as we consider these norms that the Standing Liturgical Commission accepted, we can see that the task of revision is delicately complex. It demands of the revisors a sensitivity to tradition, acknowledgment of widespread changes already in use, and at the same time an allowance for creative innovation that must take place for a Church with mission in our world. The attempt must be made to meet all three needs at the same time.

Having discussed the norms that the Liturgical Commission established for approaching the problem of revision, let us go on to discuss the perspective of liturgy that the Commission employed. These two thrusts are close to each other in scope. The basic question seems to be: should liturgical revision be approached from the perspective of historical precedent or should it be approached by incorporating into worship where we are as the people of God?

B. J. Wigan in commenting on the liturgy of Prayer Book Studies IV strongly stated that the Commission had sacrificed important commonly-accepted principles of liturgical scholars, such as using contemporary language, in the hope of producing a rite that would be likely to be readily accepted by the majority. In being bound to the work of Cranmer, he accused the Commission of making more manifest the defects of Cranmer's liturgical knowledge. This is most easily illustrated by pointing out that current liturgical studies promote keeping

12. Ibid.

the four eucharistic actions of taking, blessing, breaking and sharing as a unity. Cranmer broke this four action shape by interpolating the intercessions and penitential order in the midst of the eucharistic action. The Commission followed Cranmer rather than contemporary scholarship in this matter.¹³ Wigan was joined by many others in pointing to the Commission's tendency to give weight to historical precedent rather than incorporating and understanding the Church's present situation. A priest of the American Church put the problem this way: the Commission did not produce "the best possible liturgy, incorporating all the fullness that is traditional in the Western and English rites and let this Liturgy compete with the present Prayer Book Order." He further stated that it was obvious that "the Commission wishes to avoid such a situation."¹⁴

The Bishops at Lambeth in 1958 stated the problem this way:

"...we have entered upon a period of liturgical change, when the classic Prayer Books of 1549, 1552, and 1662 can no longer be kept as the basic pattern, and indeed, as a bond of unity in doctrine and in worship for our Communion as a whole...Cranmer in his aim to recover for the Church the character of the worship of the primitive Church did not have available in his day the historical material necessary for the full accomplishment of his aim...In the light of evidence now accessible we must be prepared to develop what he began...Therefore, we might ask what elements in the Book of Common Prayer are due to the sixteenth and seventeenth century misunderstanding of what is 'primitive' in public worship, and what elements need to be substituted or added in order to make Prayer Book

13. Bernard J. Wigan, "The Commissions' Liturgy", Episcopal Churchnews, CXX:5 (March 6, 1955), 22-24.

14. The Liturgy of the Lord's Supper, pp. 8-9

services truer to the ideal towards which Cranmer was feeling his way." 15

At first it seemed as if the Bishops were making a plea for new forms of the liturgy, but they end by sounding as if they are only reasserting the perspective of Cranmer, that we look into history for the precedents for liturgical renewal.

A liturgical scholar posed the question this way:

"In what spirit should we engage in liturgical revision? Should we be more radical than official advisors are likely to contemplate being? Should we base on Justin Martyr rather than on the Sarum? Instead of discussing the position of the General Confession, should we consider whether such a penitential exercise belongs in the common Thanksgiving of the redeemed family of God at all? There is not much value in the kind of revision which these Studies exemplify." 16

The proposed liturgy of Prayer Book Studies XVII, with which this thesis is ultimately concerned, is not...

"a revision of...Prayer Book Studies IV." It is... "essentially a fresh and independent approach to the problem of Eucharistic worship. We (the Commission) believe the time is ripe for a more radical searching after the goal of an 'ideal' liturgy. The inconclusiveness of the reaction to Studies IV indicated that a cautious and diplomatic revision of the present Prayer Book rite fails to arouse the Church with any enthusiasm to undertake the arduous labor of revision. Such an approach also removes us from our rightful place of responsible leadership in liturgical reform, which Anglicanism considers its peculiar vocation and contribution in the present ecumenical ferment of liturgical interest." 17

The Standing Liturgical Commission seems to be accepting new norms and perspectives for liturgical renewal other than Cranmer and the

15. The Lambeth Conference 1958 (London: S.P.C.K., 1958) pp.78-80.

16. The Liturgy of the Lord's Supper, p. 9

17. Ibid., p. 13

"primitive Church."

The momentum of liturgical renewal has rapidly developed since the 1953 publication of Studies IV. This is partially evidenced by the vast, current literature in all areas of liturgics - Biblical, historical, theological - which broadens our understanding of the nature and meaning of Christian worship.¹⁸ One fruit of this scholarly endeavor is that study in the area of liturgics has become interconfessional and ecumenical, and this spirit of exchange informs this concern. A survey of this literature and recently-published liturgies shows an increasing awareness of the relationship that exists between the church's worship and its mission in all kinds of societies and cultures in our world.

In 1953 it would have been difficult to foresee the dramatic and radical renewal of worship in the Roman Catholic Church. The implementation of the Constitution on the Liturgy issued by Pope Paul VI in 1963 has had an ecumenical impact difficult to evaluate, but it has, without doubt, had a far-reaching influence on liturgical renewal in many other Christian communions. Closely coupled with this is the inclusion of the "separated brethren" in discussion and criticism of liturgical reforms. The Roman Catholic reform has, until

18. Among others the following annuals attest to this ever-growing publication of liturgics in their bibliographical listings.

Archiv für Liturgiewissenschaft, Maria Laach Benedictines (Regensburg: Postet, 1950-)

Jahrbuch für Liturgie und Hymnologie, Lutheran Scholars (Kassel: Johannes Stauda Verlag, 1955-)

Yearbook of Liturgical Studies, ed. J. H. Miller and others (Notre Dame: Fides, 1960-)

La Maison-Dieu, Revue de Pastorale Liturgique (Paris: Editions du Cerf, 1953-)

recently, been carried out in an open and flexible climate before the new structures were stabilized in permanent forms.¹⁹

It might be useful to mention that other communions have been busy revising their forms of worship. Eight Lutheran bodies adopted a new liturgy following ten years of trial use in 1958.²⁰ Other American protestant Churches which have issued new and greatly revised service books are the Presbyterians, the United Church of Christ, and the Methodist Church, all in 1964.²¹ Other liturgies which should be mentioned because of their ecumenical and sometimes worldwide impact are: The Book of Common Worship of the Church of South India (1963); The Eucharistic Liturgy of Taize, the ecumenical monastic community in France (1962); An Experimental Liturgy, a group of Anglicans in England;²² "An Order of Holy Communion for Use Every Sunday," prepared by Keith Watkins, a Disciple of Christ.²³

19. See "The Constitution on the Sacred Liturgy," in Walter M. Abbott, The Documents of Vatican II (New York: Herder and Herder, 1966), pp. 133-179.

20. Service Book and Hymnal (Philadelphia: United Lutheran Publishing House, 1958)

21. Service for the Lord's Day and Lectionary for the Christian Year (Philadelphia: Westminster Press, 1964);

The Lord's Day Service, With Explanatory Notes (Philadelphia: United Church Press, 1964);

The Book of Worship for Church and Home (Nashville: Methodist Publishing House, 1964.)

22. G. Cope, J. G. Davies, and D. A. Tytler, An Experimental Liturgy, (London: Lutterworth Press, 1958)

23. Keith Watkins, "An Order for Holy Communion for Use Every Sunday," Encounter, XXIV (1963), 303-313.

The Anglican Communion, worldwide, has been involved in liturgical revision too. New Eucharistic rites have been prepared or are in use in The Anglican Church of Canada; the Church of India, Pakistan, Burma, and Ceylon; The Holy Catholic Church of Japan; the Churches of the West Indies, England, Ireland, Wales and Australia; the Philippine Independent Church; and the Lusitanian Church in Portugal. In 1966 the only Anglican rite to use contemporary English throughout was the newly-proposed liturgy in New Zealand.²⁴ Another rite which has gained notice is A Liturgy for Africa, which is a joint effort of the autonomous Churches of West Africa, Uganda, East Africa, Central Africa, and South Africa.²⁵ This rite shows close ties to that of South India and is intended for use in the many African vernaculars.

In August 1963 an unprecedented Consultation on the Liturgy met in Toronto. One of the fruits of the meeting was the appointment of a subcommittee to prepare a basic outline of the structure and content of the Eucharistic rite to serve as a guide for revision in the several Churches of the Anglican Communion. The report of that committee is included in the Appendix. Another outcome was the regularization of channels of communication between the sister Churches engaged in liturgical revision.²⁶

A greater amount of cooperation has resulted from the

24. The Liturgy of The Lord's Supper, p. 15, note 14; pp. 70-71

25. Ibid., pp. 16, 66-67.

26. Ibid., pp. 16-17

regularization of channels of communication between the various groups in the Anglican Communion charged with Prayer Book revision. At the same time there are some discernable characteristics common to most of the revised eucharistic rites both within and outside the Anglican Communion. Some of these characteristics are: a move away from archaic language to more contemporary forms; a fuller service of the word, more inclusion of Old Testament Readings; for those churches traditionally oriented to Catholic forms, more flexibility and lay participation are features, particularly in the matter of intercessions, offertory, and reading of lessons; for those churches oriented to free forms of worship, there is a growing recognition of the value of liturgical forms; in most of the revised rites there is an attempt to unify the four actions of the eucharistic meal following our Lord's example, he took, he blessed, he broke, he gave; there is closer attention to primitive forms and at the same time a clearer reflection of the particular church's contemporary life; the exchange of the peace has frequently been introduced following the example of the Church of South India. All of the new rites reflect an ecumenical liturgical scholarship.

We have briefly looked at some norms and perspectives and new directions that were concerns of the Standing Liturgical Commission of the Episcopal Church as they prepared Prayer Book Studies XVII and we enter "upon a period of liturgical change." ²⁷

27. Ibid., p. 15. note 15.

THE RATIONALE OF THE PROPOSED LITURGY

In this section I have relied on the Standing Liturgical Commission of the Episcopal Church to present the rationale for the service they have proposed. What is here presented is in highly edited form.

1. The Title

The title of a paper, poem, novel, is somewhat descriptive of its content. This is no less true of a service of worship. It should also serve as a sign of its character and emphasis. "At the Last Supper, our Lord gave his disciples and us an act of thanksgiving and remembrance that sums up in word and deed our whole life and hope in his redemption of our sins and promise of our glory." Throughout its history the Church has never found a simple word or phrase that carries all the meaning of its principal worship. Every title that has or is being used carries many connotations of necessity.

The commission sought to be as inclusive as possible. It phrased the major title as, The Liturgy of the Lord's Supper. The subtitle attempts to emphasize the two most frequently used terms in the Church: "Eucharist" and "Communion." The term "Celebration" is often used by us to describe the whole act. While "ministration" has been chosen over "administration" since it seems to convey a more pastoral and sacramental character, "administration" in our time seems to have a more officious sound. The title, as proposed, should provide a richly historical and theological reference useful as a teaching device: biblical and patristic; Anglican and ecumenical; festal and corporate;

pastoral and liturgical. And so the title appears:

The Liturgy of the Lord's Supper

The Celebration of Holy Eucharist

and Ministration of Holy Communion (pages 18-19) ²⁸

2. Rubrics: General and Particular

The problem of rubrics (directions to ministers and congregation) was one that required a lot of labor. The basic requirement is that the service should be easy to follow so that each participant can readily do and comprehend his own part and that of the others. Format and typography of the printed service should assist the worshipper in pew and chancel. Our inherited Prayer Book is difficult at best in this area for the uninitiated worshipper. In desperation we have resorted to printed leaflets plus oral directions and page numbers. The Commission has sought to relieve this problem by using modern typographical methods and reverting to the ancient practice of the use of two colors, red (for rubrics) and black to aid the worshipping congregation as well as the clergy. A comparison must really be made between the Prayer Book and the proposed liturgy to appreciate this attempt.

The second principal change has to do with the placement of rubrics. Only those directions that pertain to the whole body of worshippers are contained within the text of the Rite. Details of order, alternatives, regulations and the directions for the ministers are

28. Page numbers in parenthesis refer to The Liturgy of the Lord's Supper.

printed outside the Rite itself. This should relieve the text of unnecessary interruption, allow a more attractive format, and assist the congregation in more easily following the action.

Prayer Book rites have never given detailed procedures of ceremonial such as are found in the Roman Missal. The Commission unanimously endorsed this Prayer Book principle. We should not in this time of experiments, trial usage, and liturgical renewal attempt to "freeze" ceremonial. There are certain traditional and appropriate postures that have been noted in this proposal such as standing for the Gospel, sitting for the lessons, kneeling for confession of sin, the manual acts in the Eucharistic prayer. But most matters of ceremonial and posture have been left open (pp. 20-26).

3. The Introduction

"How does one begin an act of corporate worship? Does one address God, or do the officiant and the congregation address one another? Is the dominant attitude of the worshipper who faces God, deliberately and attentively, one of adoration or of unworthiness?" (p. 27)

The Commission confessed it had a great deal of difficulty dealing with these questions. For there is no traditional pattern for the opening of the liturgy, unless one looks to Isaiah 6:1-3. The patristic Church merely had a simple greeting between celebrant and people before the lessons were read. But this simple opening became greatly elaborated as the centuries wore on. The Prayer Book tradition has been more somber and penitential in its opening than joyful.

The opening acts of any assembly are important, for they establish the spirit that should dominate the rest of the meeting, and they should also say something about the definition and purpose and end of the

meeting.

The proposal of the Commission attempts to meet the conditions of brevity and flexibility, preserve values of long-standing in the western and Anglican tradition, preserve a balance between acknowledging God's glory and man's sinfulness and need of mercy, and to give sufficient flexibility in the distinction of festal and non-festal character in the several times and seasons of the year. This section is the most variable in content of any in the proposed rite. The principle is followed here as elsewhere in this rite of printing only those formularies which would be most commonly used on Sundays and major holy days. This is to help avoid confusion for the worshipper. Alternatives to these basic norms are provided in the rubrics.

- a. The opening doxology between minister and people is based on that of the eastern rites. It is both mutual salutation and a pointing of the faithful towards God and his Kingdom.
- b. Collect for Purity, Summary of the Law (a revised text including the Shema), and Kyrie (options of using Greek or another eastern acclamation, the Trisagion) follow in the familiar order of the Prayer Book.
- c. On festal occasions the Gloria or Te Deum may here be used.
- d. The penitential order may be used following the Summary of the Law. The Decalogue is omitted from use in the rite.
- e. Holy Spirit is substituted for Holy Ghost throughout the liturgy. (pp. 26-31)

4. The Ministry of the Word

In the Prayer Book Rite the only way an Old Testament lesson can

be regularly added to the Eucharist is by using shortened Morning Prayer. One of the most frequent requests to the Liturgical Commission has been for a rite with permission to add such a lesson. There is ancient precedent for this, and the practice is coming into use again with many of the new liturgies. The Commission has provided for an optional Old Testament Lesson in this proposed rite. In addition, psalms, canticles, hymns are allowed after any of the lections. The sequence of this section is as follows:

- a. The Collect for the Day
- b. Old Testament Lesson (permissive)
- c. The Epistle
- d. The Gospel
- e. The Sermon - This conforms to more ancient practice as well as the practical value of relating the Sermon more closely to the lessons. The Creed then becomes a corporate response of the Church to the whole of the Word that has been read and proclaimed.
- f. The Nicene Creed - May be omitted except on Sundays and festivals. This is one way of providing a shorter weekday service and is in conformity with western usage. The creedal faith is contained in the whole rite, particularly in the Prayer of Consecration. The provision to allow the Apostles' Creed has been omitted, for this belongs to the Baptismal Rite and the Daily Offices. The Nicene Creed is an ecumenical creed; because of this the text has been restored to its plural form (We believe), and the filioque clause has been dropped as not belonging to the Creed of the undivided Church. Changes in text and

punctuation have been made for greater accuracy and clarity.

g. The Penitential Order - This is the place where the Commission anticipated this Order would be used when it is used. In an attempt to deal with the problem of whether penitence is appropriate in the eucharistic assembly, the Commission has only required its use on five occasions in the Church year. It may be used at other times if desired, but the text of the Penitential Order was placed outside of the Rite and is part of an appendix. The new rite emphasized the communal character of the Confession. The scriptural Words of Assurance are placed before the Absolution and are optional. It should be noted that even if this Order is omitted, there are penitential phrases in the Intercessions and in the opening section of the liturgy not least of which is the Lord's Prayer (pp. 31-36).

5. The Prayers

Liturgical scholarship has revealed that after the Ministry of the Word was concluded and the catechumens were dismissed, the congregation of the faithful began its "closed communion" with the Kiss of Peace. They then engaged themselves in common prayers and intercessions, supplications and thanksgivings for all men. The "Kiss of Peace" was inherited from the Jews, was the first greeting of the risen Lord to his disciples and is familiar to us in the Pauline Epistles. The Reformation liturgies gave up the ceremony, but it had already fallen into widespread disuse in the West. The Eastern Church, especially the Syrian rites, retained it and the Roman High Mass contained a ceremonial remain of it. In our time the Church of South India, influenced by

the Mar Thoma Church, has revived it and it has been introduced in many churches throughout the world both Catholic and Protestant. The manner of exchanging the Peace is not prescribed; it is hoped that Trial Use will produce a common pattern.

The Prayers pick up on the theme of Peace and lead naturally to the Offertory. In this place they do not break the flow of the natural sequence from Offertory to Communion. Another reason for the Prayers being in this place is that it provides a well-rounded service of the Word built around the Eucharistic lectionary in places that do not have the regular services of a priest.

The Litany form has been adopted for the Prayers not only from the historical precedents but because it allows a fuller participation by the congregation and a flexibility without disturbing the balance or perspective of the Prayer (pp. 36-40).

6. The Offertory

At this point Dix's familiar four-action shape of the Eucharist begins. The service moves very swiftly, logically from Offertory to Communion. The basic actions of the Offertory have not nor do they need to be revised. The Table must be set, the gifts presented, and the bread and wine prepared. The performance of these details is not prescribed except that:

- a. The congregation stands for the announcement and presentation of the Offering which is a recognition that this action belongs to the people.
- b. Laymen, representing the congregation, must be involved in bringing the Gifts to the Table. The celebrant must not do

this by himself.

Some textual enrichments have been made. The passages here as elsewhere conform to the Revised Standard Version of the Bible (pp. 41-42).

7. The Consecration

Now that the table is prepared it is logical to proceed with the giving of thanks. It is extremely illogical to interrupt this action with a long discourse.

The people are to stand through the Preface and Sanctus for it seems proper to share this outburst of joy and Thanksgiving with the celebrant. They may then kneel for the rest of the prayer. All of this finds precedent in the ancient Church, except for kneeling, though these directions are intended to bring new meaning and insight and conform to a more common usage outside of Anglicanism.

The Commission has added to the list of Proper Prefaces, all of which are included in the appendix of the rite, except the one for Sunday, since these prefaces concern the celebrant and are variable with time and occasion. Some of these Prefaces are new to the American Church, some have been adapted from the Prayer Book or Prayer Book Studies IV, and some have been written by the Commission.

The Consecration Prayer, itself, attempts to give a fuller recital of the acts of God in the whole history of salvation rather than concentrating on the death and sacrifice of our Lord. Tedious and repetitious expressions found in the Prayer Book have been excised. The Words of Institution conform to the Revised Standard Version. The Fraction has been eliminated at this point. The Anamnesis follows the

oblation and has been enriched by a reference to the Eschatological hope. The Invocation has been greatly rewritten. A moment of consecration is studiously avoided as is any definition of how the consecration is effected. After the final Doxology the Lord's Prayer is recited as in the Prayer Book Rite. The end result is a consecration prayer that is richer in content and shorter in length (pp. 42-48).

8. The Breaking of the Bread and Communion

These last two actions of what Dom Gregory Dix has called the four-actions of the liturgy are closely bound together. At the present time by using small individual wafers the Fraction is merely a ceremony. The use of real bread or large whole wheat wafers that have taste and must be broken is in experimentation in many places. Originally the Fraction was utilitarian, for one loaf had to be broken if it was to be shared. Symbolically, it was an obvious reference to our Lord's own broken body. "The contemplation of the mystery here of 'breaking for sharing' and so of making expendable for the life of many calls for more than a passing attention." The new rubric requires that "silence shall be kept for a space." (p. 49)

As there should be no interruption between the Offertory and the Giving of Thanks, so there should not be extended precommunion devotions separating the Breaking of Bread from the Communion. With some reluctance the Prayer of Humble Access has been omitted and replaced with themes more expectantly joyous. The "Benedictus Qui Venit" has been reinserted into the rite at this place in conformity with ancient practice. The general rubrics allow for hymns and anthems at the time of Communion allowing some flexibility in the

moods and emphases of access to Communion. By placing over this action a few brief statements that define the festal nature of the Banquet, the Commission emphasizes its belief that Christians should be happy about the reconciliation of Communion.

The words of administration have been shortened to allow them to be said to each communicant, and a sentence for intinction has also been included. There are new rubrics concerning intinction, reservation, and ablutions which tend to incorporate the present usage and practice of the Church.

The proposed rite provides a new directive for reconsecration which is brief, addressed to God, that asks specifically for the sanctification of the additional element(s), with a Trinitarian reference, and with positive acknowledgment of the result desired by this prayer. It is really a synopsis of the entire Consecration Prayer (pp. 48-51).

9. The Final Thanksgiving and Dismissal

The Communion is the climax both formally and psychologically of the Eucharist. The service should therefore end quickly after Communion. With the Gloria in Excelsis removed to the beginning of the service, this leaves only the Thanksgiving and Dismissal.

The Thanksgiving prayer has been slightly revised and made a corporate act, a practice already in use in many places. It is a rightful response to express audibly praise for God's grace and gifts.

Anciently the Communion itself was considered the final blessing of the service. With the advent of non-communicating congregations a priestly blessing was added, but the formal dismissal remained in the

Roman rite. The early Prayer Books dropped the dismissal but kept the Blessing and expanded it. Recent trends have been to drop the Blessing and reintroduce the Dismissal. This is the Commission's recommendation, except that if the Bishop is present his Blessing may be added. The shorter post-communion is a recognition of the relation between Eucharist and mission in the world. (pp. 52-53)

10. Other Considerations

- a. Language - There has been much discussion in the Church about contemporizing the language of liturgy. This has no doubt received impetus from the Roman Catholic vernacular renderings. But the Anglican Communion has retained its attachment to sixteenth-century English, and one result is that we are no longer copied by other Churches. The Commission has adopted a middle ground by attempting to eliminate archaic words or words that have changed meaning. In general this revision follows the language style of the Revised Standard Version of the Bible.
- b. Length of the Service - Modern life demands shorter services than did the life of our forefathers. Part of the problem of length has been that the Prayer Book Rite seemed long because it had too many long monologues by the celebrant. The proposal attempts to overcome this problem of length by reason of psychological tedium. In addition, this proposal allows for a great deal of flexibility which allows the service to be greatly shortened on appropriate occasions. A table on the next page illustrates this flexibility.
- c. The Use of Silence - There are two specific places in this

Figure 2

II. A Table of Outlines *

Longest Form	Shortest Form	Median Form
<u>Introduction</u> Hymn Doxology Collect for Purity Summary of Law Kyrie or Trisagion Gloria or Te Deum	<u>Introduction</u> Doxology Collect for Purity Summary of Law Kyrie or Trisagion	<u>Introduction</u> (Hymn) Doxology Collect for Purity Summary of Law Kyrie or Trisagion
<u>Ministry of the Word</u> Salutation Collect of Day O. T. Lesson Hymn Epistle Hymn Gospel Sermon Creed Penitential Order Peace Prayer of Intercession	<u>Ministry of the Word</u> Salutation Collect of Day Epistle Gospel Peace Prayer of Intercession	<u>Ministry of the Word</u> Salutation Collect of Day Epistle (Hymn) Gospel (Sermon) (Creed) Peace Prayer of Intercession
<u>The Offertory</u> Hymn Procession Presentation	<u>The Offertory</u> Presentation	<u>The Offertory</u> (Hymn) Procession Presentation

<u>The Consecration</u>	<u>The Consecration</u>	<u>The Consecration</u>
Preface and Sanctus Thanksgiving Lord's Prayer	Preface and Sanctus Thanksgiving Lord's Prayer	Preface and Sanctus Thanksgiving Lord's Prayer
<u>Breaking of Bread</u>	<u>Breaking of Bread</u>	<u>Breaking of Bread</u>
Fraction Anthem Hymn Ministration Final Thanksgiving Blessing (Bishop) Dismissal Hymn	Fraction Anthem Ministration Final Thanksgiving Dismissal	Fraction Anthem (Hymn) Ministration Final Thanksgiving Dismissal (Hymn)

* The Liturgy of the Lord's Supper, p. 23

proposal where silence is to be kept, at the Fraction and before the General Confession. There are probably other times when silence can let action speak louder than words.

d. The Ministers - The general rubric at the beginning of the rite outlines the various ministers and their place at the Eucharist. The Commission has attempted to restore imaginatively and in accordance with ancient tradition a wider ministry of clergy and laity. This is seen in the acknowledgment of the Bishop as the liturgical president and primary teacher of his flock, in the restoration of the time-honored ministry of the Diaconate, and in the provision for a wider use of laymen in the Eucharistic worship (pp. 53-57).

SUMMARY

This chapter has attempted to tie together some important background for the Prayer Book Studies XVII Proposal. We have looked at its immediate antecedents in Prayer Book Studies IV and the Prayer Book. Important too are the norms and perspectives of liturgical renewal, especially those used by the Standing Liturgical Commission. Finally we have studied the rationale of the Proposed liturgy itself in order to understand it as its writers did.

CHAPTER III

RESPONSE IN THE DIOCESE OF LOS ANGELES

TO TRIAL USE OF THE LITURGY OF THE

LORD'S SUPPER

This chapter is concerned with how people in the Diocese of Los Angeles responded to the proposed Liturgy of the Lord's Supper in actual trial use. The instrument for evaluating this response is the questionnaire prepared by the Standing Liturgical Commission for this purpose. The method for evaluating is simply one of tabulation and analysis.

The Commission on Liturgy and Music for the Diocese received all the completed questionnaires and many other surveys and communications relating to the proposed liturgy. Thirteen parishes, in this diocese of 186 used the official questionnaire. This resulted in 463 completed questionnaires being returned to the commission. The total communicant strength of these thirteen parishes is 7,023 according to the 1969 parochial reports. This results in a return of 6.6 per cent of the participating parishes. These several parishes do reflect a spread in churchmanship from anglo-catholic to evangelical, from urban to suburban to rural settings, and from large--1,525 communicants--to small--98 communicants--parishes.

There can be no pretense that the results of this survey are in

any way statistically representative of the whole diocese. But what can be said is that the tabulations shown herein reflect the concerns of those persons who cared enough to respond in parishes where they were given an opportunity.

An additional thirteen parishes prepared questionnaires and returned them to the diocesan liturgical commission (704 respondents). Each one of these questionnaires was different, and so they could not be included in the tabulations and analysis of this paper. The commission also received thirty letters concerning the proposed liturgy. This makes a total response of 1,197 in a diocese of 95,149 communicants or 1.3 per cent. At first glance this would seem not to be an impressive return or validation of the concept of trial use. But in a church where the worship is an ordered one found in a revered book, and where joining that church means an acceptance of its liturgy, and where few people can remember the last revision, perhaps this response, though small, is an important one.

RESPONSE AND TABULATION

In this section the question will be shown and then the tabulations of response in per cent. There will be three sets of tabulations for each question based on the respondents' answer to question number one. The first set will reflect the answers of persons thinking the proposed liturgy is "on the wrong track". The second set will reflect the answers of those answering that the proposal is "on the right track". The third set will be a combined tabulation. A sample of the

official questionnaire is included in the appendix.

Part I. Tell Us What You Think.

1. After the first period of Trial Use do you think that the Standing Liturgical Commission is generally on the right track in its proposed revision of the liturgy?

yes	55%	100%
no	45%	

2. What do you like best about the Trial Liturgy?

(Please explain)

Editor's note: The answers have been edited, grouped, and ranked according to numerical response and the substance of highly individual answers.

The Peace	20	67	87
More contemporary language	11	70	81
Lay involvement	23	45	68
Prayer of Intercession	10	25	35
Shorter service	7	16	23
Restoring of four-fold action	1	19	20
Feeling of community	2	18	20
Typographical format	2	15	17
The Offertory	4	9	13
More joyful service	3	9	12
Placement of "Gloria"	8	3	11
Service moves along better	1	9	10
Penitential Order	1	9	10
The attempt to revise	3	5	8
Flexibility	1	6	7
Dismissal	3	3	6
The Creed	1	5	6
Made me like Prayer Book Service	5		5
Placement of sermon	4	1	5
Shorter prayer of Consecration	3		3
Trial Use	1	2	3
The Greeting	2		2
Attempt to restore some primitive aspects		2	2
Old Testament Lesson		2	2
Omission of Prayer of Humble Access		2	2
Words at Ministration		2	2
Summary of the Law	1		1

3. Does the Trial Liturgy deepen your appreciation of Worship?

Yes	1.5%	60.5%	34.5%
No	98.5%	39.5%	65.5%

4. Does the Trial Liturgy make you feel that you are deeply involved in the worship of the whole congregation?

Yes	7.6%	69.1%	41.7%
No	92.4%	30.9%	58.3%

5. Does this service make real sense to you?

Yes	14.5%	85.5%	53.4%
No	85.5%	14.5%	46.6%

6. Does the Trial Liturgy make you feel like a member of a larger family?

Yes	7.1%	64.3%	39%
No	92.9%	35.7%	61%

7. Do you find any parts of the Liturgy difficult or unsatisfactory?

Yes	87.2%	54.5%	69.8%
No	12.8%	45.5%	31.2%

8. If you answered "Yes" to the above, please specify and explain:

The Peace	60	45	105
Penitential Order	34	36	70
Language changes	37	17	54
Intercessions	16	28	44
Creed	27	14	41
Prayer of Humble Access-gone	5	25	30
Prefer Prayer Book	27	2	29
Doesn't flow	12	13	25
Dismissal (No Blessing)	7	12	19
Inconsistency of language	4	11	15
Typographical format	7	7	14
Community feeling	11	1	12
Change for change sake	11		11
Words at Ministration	5	5	10
Too much change	7	2	9
Placement of "Gloria"	3	6	9

Lacks mystery	5	3	8
Offertory	5	3	8
Omission of Decalogue	3	3	6
Too long	4	2	6
Sermon placement		4	4
Worship not enhanced	3	1	4
The Order	1	2	3
Lay involvement	3		3
Marxist Oriented	2		2
Too joyful	1	1	2
Summary of the Law		2	2
Too fast	1		1
The Greeting	1		1
Old Testament Lesson		1	1

Part II. Tell Us About Yourself

1. My age group is:

Under 20 years	48.7%	51.3%	8.5%
20-30	25.6%	74.4%	10.5%
31-45	39.5%	60.5%	32.4%
46-60	47.4%	52.6%	29.4%
Over 60	60.7%	39.3%	19.2%

2. Length of time I have been a Communicant

Under 10 years	43.6%	56.4%	23.0%
10-25	42.0%	58.0%	38.6%
20-40	45.0%	55.0%	22.3%
Over 40	52.1%	47.9%	16.1%

3. I have always been an Episcopalian:

Yes	51.2%	50.6%	50.9%
No	48.8%	49.4%	49.1%

(If "No") I was formerly a:

No affiliation	5.3%	11.1%	8.1%
Congregational	7.9%	2.8%	5.4%
Disciple of Christ	5.3%	2.8%	4.1%
Presbyterian	23.7%	30.6%	27.0%
Methodist	26.3%	25.0%	25.7%
Baptist	10.5%	8.3%	9.5%
Lutheran	10.5%	5.5%	8.1%
Roman Catholic	10.5%	8.3%	9.5%
Orthodox		2.8%	1.4%
Unitarian		2.8%	1.4%

4. I attend Church:

Every week or nearly every week	85.1%	89.6%	87.9%
Once or twice a month	12.4%	10.4%	10.6%
Less frequently	2.5%	0.1%	1.5%

5. I normally prefer:

A sung Liturgy	40.6%	43.7%	42.3%
A spoken service	37.6%	30.6%	33.7%
I have no preference	21.8%	25.7%	24.0%

6. I attend weekly Communion services:

Four times a month or more	6.8%	23.6%	16.0%
Two or three times a month	17.9%	16.3%	16.8%
Once a month or less	28.4%	17.8%	23.0%
Seldom or never	46.9%	42.3%	44.2%

7. I often have a special function in worship (such as Acolyte, Reader, Choir, Usher, etc.)

Yes	43.2%	46.3%	43.9%
No	56.8%	53.7%	56.1%

8. I have participated in the Trial Liturgy:

once	3.6%	.8%	.9%
2-5 times	22.3%	16.0%	18.3%
6-10 times	29.9%	21.7%	24.6%
11 times or more	44.2%	61.5%	56.2%

9. The number of sermons I heard on the Trial Liturgy was:

None	14.6%	16.1%	15.0%
1 or 2	40.4%	40.5%	40.1%
3 or 4	25.5%	26.3%	25.1%
5 or more	19.3%	17.1%	19.8%

10. The number of times I participated in a preparatory training session on the Trial Liturgy (other than sermons) was:

None	58.4%	47.5%	51.3%
1 or 2	21.1%	19.6%	20.9%
3 or 4	6.8%	11.3%	9.0%
5 or more	13.7%	21.6%	18.8%

11. I have read:

The Introduction to Prayer Book Studies XVII

	28.7%	25.4%	28.3%
Other material	13.4%	16.5%	16.4%
(Read nothing)	57.9%	58.1%	55.3%

"Other materials" were almost altogether Church periodicals.

12. In the Trial Liturgy, I had a special function. (such as Acolyte, Reader, Usher, etc.)

Yes	46.0%	61.9%	52.5%
No	54.0%	38.1%	47.5%

13. I followed the Trial Liturgy from a printed Text.

Yes	99.6%	100%	99.9%
No	.4%		.1%

14. If "yes" was the printed text the recommended Church Pension Fund publication?

Yes	91.4%	97.1%	94.9%
No	8.6%	2.9%	5.1%

If "no", the other publication was almost always that published by Morehouse Barlow.

15. I am a man	42.3%	58.7%	35.4%
I am a woman	47.2%	52.8%	64.5%

Part III. Give Us Your Advice

(Most replies here have been added to appropriate comments in Part I, question 2 and 8)

Takes the familiar away (4)	Clergy should be thoroughly trained
No comfort in confusing world (6)	(2)
In providing a novelty for a few it confused the old, antagonized the middle aged and left the young as bored as ever.	Congregation should be prepared. Clergy attitude is important (2)
A Tower of Babel	I like C.O.C.U. Liturgy best
Takes away uniformity throughout Anglican Communion.	We need more revision throughout the Prayer Book
	Not enough change

ANALYSIS OF RESPONSE

The first question is the decisive one. It asks if the respondent thinks that the proposed revision is in the right direction. It is on the basis of the way this question was answered that all other answers are grouped. A majority of persons thought the Trial Liturgy to be on the right track of revision. A positive response of fifty-five percent is not overwhelming, but perhaps further analysis with later questions will point to some answers for this kind of response.

Question number two asks for the respondent to indicate what he liked best about the proposed rite. Many of those answering "no" to question one were still able to find positive aspects in the new rite, though five thought the best thing was that it made them like the Prayer Book more. The "no" group liked the increased lay involvement, "The Peace", the move to more contemporary language, and the prayer of intercession in that order. The placement of the "Gloria" and the possibility of a shorter service was also frequently mentioned. A look at the listing will show that a few in this group were able to like many of the things the commission proposed.

Not surprisingly, those persons in the "yes" group were able to find many things they liked best in the proposed rite. The more contemporary language, "The Peace", increased lay involvement, and the prayer of intercession were again the four most-mentioned aspects, but in a different order. There are other things in the trial liturgy which receive a substantial numerical vote of confidence; but of

interest is that twenty persons mentioned the new shape of the liturgy, the return to a clearer four-fold action, as being best liked in the trial rite.

The answers to questions three, four and five of Part I present an interesting picture. When asked if the appreciation of worship is deepened with the Trial Liturgy, those in the "no" group gave an almost unanimous no, while the "yes" group gave a guarded but positive reply (60.5% yes). When asked if he felt deeply involved in the worship of the whole congregation, those in the "no" category were not quite as emphatic in negative feelings (down to 92%), while the other group responded affirmatively by nine more percentage points. Then when asked if this service makes "real sense" to you, both groups reached equilibrium at 85.5% percent, though on opposite sides. These three questions plus number six of Part I are asking for highly subjective responses, and two of the four are asking about the community aspect of worship with which Episcopalians have not been confronted in the Prayer Book communion service by its intrinsic nature. To ask these kinds of questions, let alone propose a service that attempts to incorporate community building, would be a surprise and probably elicit some negative response. Question six elicited very similar response to number four with which it is closely related, indicating a high degree of consistency. Combining both groups for question five (the service makes "real sense") indicates that a majority thought that it did.

A clear majority of both groups found parts of the proposed liturgy difficult or unsatisfactory. In this regard "The Peace" was again most often mentioned. In fact questions two and eight demonstrate

very clearly that it is "The Peace" that has become the symbol of this liturgy. And that is perhaps as it should be. For the commission was obviously concerned to promote a concept of the community at worship, and the symbolic action of "The Peace", where one reaches out to one's neighbor, dramatically does this. It logically then becomes the focal point, both for those who like the proposal and for those who do not. Many people who stated that "The Peace" was difficult or unsatisfactory also suggested other placements for it in the service or were inclined to include it for use occasionally.

This group of Episcopalians was not inclined to give up an act of penitence in its liturgy. Again some did suggest other placements for it in the liturgy, but all who mentioned it (70) thought it ought to be a regular part of worship. A larger group of respondents were unhappy about the language changes, but from many different angles. Some were attached to Cranmer's language, some were distressed at its awkwardness, others thought it should be clearly contemporized, some specifically mentioned that the inconsistencies in the liturgy's language presented serious problems to its viability.

The prayer of intercession presented problems to a large group of people. Some just did not like it, but others mentioned verbosity, length, the prescribed litany responses, and its inflexibility as being the problem areas. The changes in the Nicene Creed came in for much negative comment. Most wanted to make an individual response of faith. The problem here is probably one of education in the liturgical function and the history of the two Creeds the Church normally uses. Another problem area came with people missing some best loved prayers,

especially the "Prayer of Humble Access".

The demographic data of Part II is interesting and provides some important clues to understanding and interpreting the response to the Trial Liturgy of the group under consideration.

First, it is important to note that an overwhelming number of those who responded are regular church-goers (question 4). A good number of them also attend a weekday communion service (question 6) with some regularity, and of this group there is more of a tendency to favor the proposed rite. Second, nearly half of the respondents have a special function in worship (question 7). This information suggests that here is a group that has a vested interest in worship and perhaps helps explain the rather conservative though positive response to the Liturgy of the Lord's Supper. The answers to question 12 indicate that having a function in a specific worship service is more inclined to make the participant like it as opposed to those who had no specific function. The Trial Liturgy does provide for more special functions.

The picture that is shown by age-group response requires some interpretation. First of all, those over sixty were the only age group not to present at least a majority favorable response to the proposal. However the negative response even of this age group was not overwhelming (sixty per cent "no" - forty per cent "yes"!). Was the proposal seen as a conservative revision in a world seeming to demand a radical one and therefore comforting? Those under twenty barely responded with a majority in the "yes" camp. But a review of the questionnaires indicate that most of those in this group were acolytes who saw a lessening of importance and function for them in the

proposal, particularly at the Offertory. The age group that responded most favorably was from twenty to thirty years old. (seventy-five percent "yes"). This was not surprising. The thirty-one to forty-five-year-old age group presents a strong affirmation of support (sixty-one percent) while the forty-six to sixty group split slightly in favor of the proposal.

The questions relating to length of time that the respondent has been a communicant and whether a life-long Episcopalian or not do not suggest any additional clues to response to the Trial Liturgy (Part II, questions 2 and 3). It is interesting to note that almost half the respondents were not life-long Episcopalians and that half of those came from Presbyterian or Methodist backgrounds.

Question fifteen asks for the sex of the respondent. Men were more inclined to favor the proposed rite by six percent than were women, though a majority of both sexes favored it. Of more interest is the fact that almost two-thirds of the respondents were women.

Most of those completing the questionnaire had participated in the Trial Liturgy six or more times (eighty percent). The number of times required to produce a majority in favor of the proposal was eleven or more, however.

This logically brings us to a discussion of the part that preparation played in accepting or rejecting the proposal of the Standing Liturgical Commission (questions nine, ten, and eleven). Eighty-five percent of the respondents had heard at least one sermon on the Trial Liturgy. But whether they had heard none or five seemed to make little difference in the way people responded to the liturgy. Is this

an indictment of the preacher and/or preaching as a viable method of communication?

More than half of the respondents had never attended a training session on the new rite, and of this group a healthy majority did not like it. If the respondent had attended three or more training sessions he was likely to like the proposed liturgy by a majority of almost two to one.

Almost thirty percent of those surveyed had read the Introduction to Prayer Book Studies XVII. A total of forty-five percent had read something about the Trial Liturgy. But whether they had read something or not did not seem to influence the respondents' preference for the rite.

Although ninety-five percent of the people in this survey used the official Church Pension Fund publication, for the five percent who did not the possibility of not liking the Trial Liturgy increased to sixty-six percent.

What is to be learned from all of this? Many things, the most important of which is that the proposed Liturgy of the Lord's Supper did not receive the kind of support from active and concerned laymen that it would need to become the principal vehicle for the Church's worship. This is the kind of thing that is best learned in actual use and is the practical validation of trial use. The survey shows that there is much in the proposal that should be retained, many things that need to be retained, many things that need to be reworked and changed. It was a strong proposal for its time, 1967, and in a church that had not revised its rite for forty years, this too is demonstrated by the

strong and varied reaction to it. Beyond specific words and actions this varied response indicates a need to move away from Cranmer's cherished concept of unity in forms of worship.

There are many implications that can be drawn from this analysis of response to trial use. The most obvious one is that actually doing the liturgy, frequently, is the best form of education. Another means of education is also indicated, and this is the study group. The sermon failed as a teaching tool in this case and could probably be replaced effectively by taking the sermon time and replacing it with a study group. Since it is often hard to get large turnouts at other times than on Sunday this may be a viable approach to liturgical education.

Another suggestion for introducing new rites of worship is to form a little liturgical commission in each parish to act as a resource along with the clergy. This smaller group would have to be trained in the purpose of worship and its history, the process of Prayer Book revision and especially the purpose of trial use. They could then assist in larger study groups, such as on Sunday morning and work with the clergy in introducing and implementing the new rites to the congregation and making changes in the usage during the trial use period. The parish worship committee could also act as the gathering agent of response and help in the process of reflection and recommendation.

All of these suggestions presuppose that the clergyman is himself interested and knowledgeable in the area of worship. This places a burden on the Diocese to make sure that every priest is an interested and educated worship leader. Before introducing any new forms of

worship the priest should be fully aware of his congregation's attitudes toward change and their understanding of worship. Change should be introduced slowly, keeping as many of the parishioners informed and involved as possible in the reasons and need for worship renewal. At no other time is it more important to remember the priestly admonition to be a shepherd to his flock. All ministry should be undertaken in an attitude of love with a view to being as inclusive as possible in this task of proclaiming mission in the context of the gathered Christian community.

CHAPTER IV

THE RESPONSE OF THE STANDING LITURGICAL

COMMISSION AFTER TRIAL USE

The Standing Liturgical Commission in its report to the General Convention of 1967 proposed to that body the acceptance of The Liturgy of The Lord's Supper for trial use throughout the Church. The Commission again emphasized its commitment to the principle of trial use by quoting G. D. Kilpatrick: ¹

"The place where liturgy should be created is in the congregations, not in the committees...This puts the burden of creation on the congregations of Christian people who use the liturgy...This may sound to us a lawless procedure, but it is the way in which liturgies happen... This may offend against our desire for uniformity. To this we may answer that uniformity comes after creation. It takes time to establish itself, and the more freely it comes, the more surely it comes." ²

The Commission believes that it is only in trial use that an orderly and lawful process of congregational creation of liturgy can happen. This is the reason that the proposers allow for so much flexibility as compared to the Prayer Book rites. ³ A complete rationale for the

1. The Report of the Standing Liturgical Commission in the Protestant Episcopal Church of the U.S.A., Journal of the General Convention, 1967, Appendix 23.10-23.11.

2. G. D. Kilpatrick, Remaking the Liturgy (London: Fontana Books, 1967), pp. 136-137.

3. The report of the Standing Liturgical Commission, Appendix 23.10.

concept of trial use is contained in Prayer Book Studies XV, The Problem and Method of Prayer Book Revision.

This same Convention accepted the Commission's proposal for the procedures to carry out a complete revision of the Prayer Book. The target date for the production of the Draft Revision of the Book of Common Prayer was established as General Convention, 1970. Basic to this proposal is that the Draft Prayer Book would receive at least three years' trial use with the whole church sharing in recommendations for revision rising out of this actual use. The size of the Commission was increased, and consultants were to be appointed to increase its scope. The Standing Liturgical Commission was designated by the General Convention as its instrument for the revision of the Prayer Book.⁴

SPECIAL GENERAL CONVENTION II 1969

This paper has shown at some length how a group of people in the Diocese of Los Angeles responded to trial use of The Liturgy of the Lord's Supper. There are two questions that arise at this point. The first is, did the Standing Liturgical Commission keep faith with their portion of responsibility to listen and respond to the Church in trial use? The second question is, was the Los Angeles group representative enough so that the concerns they raised in trial use were the concerns

4. Ibid., Appendix 23.5-23.9

raised by the rest of the Church and so were responded to in a meaningful way?

The first question should logically be answered first. In their report to the 1969 Convention the Commission listed several measures they took to insure drawing the fullest advantage from the benefits of trial use. These are enumerated below.⁵

1. The Commission designed two questionnaires, one for the use of laity (the one included in the Appendix) and the other for clergy. These questionnaires were printed and distributed to the diocesan liturgical commissions for local distribution. Procedures were established for tabulation. In June, 1969, twenty-seven out of eighty-nine dioceses had sent in the results from the first period of trial use. On the basis of these and other returns the Commission was able to identify several problem areas in the proposal.⁶

2. The Standing Liturgical Commission carried out its mandate to appoint additional consultants for the time of Prayer Book revision. Two hundred fifty have been appointed with an eye to being cross-representative of the Church. Besides clergy there are housewives, lawyers, young people, poets, musicians, writers, teachers, businessmen and fourteen distinguished persons from liturgical commissions of other communions that are serving for the most part as reader consultants.

5. The Standing Liturgical Commission, "Interim Report," in the Journal of the Special General Convention II, 1969, p. 325

6. Ibid., pp. 326-327.

Fourteen drafting committees were set up to prepare drafts of various sections of a future Prayer Book.⁷

3. All correspondence addressed to the Presiding Bishop or the Liturgical Commission regarding the Trial Liturgy was read by all the members and consultants as were all comments published in various periodicals and separate studies. The Commission summarized these measures by saying that never before in the history of the Episcopal Church had there been a comparable effort to ascertain the mind of the Church at every level of experience and competence and to involve all who wish in the process of liturgical revision and renewal. The Commission recognized that only a small percentage of the membership had responded to the invitation to respond, but this was seen to be normal. The important thing is that no one was (or is) denied the right to become a part of the process, and that no letter which the Commission received went unread or unnoticed.⁸ The Commission has adequately responded to its responsibilities in considering responses drawn from trial use.

Question number two about the representative nature of the group of respondents discussed in this paper is now under consideration. There were four major areas of concern which the Commission was able to identify after the experience of trial use.

1. The Prayer of Intercession
2. The requirement that the Penitential Order be used on

7. Ibid., pp. 327-328

8. Ibid., pp. 328-329

only five days of the year.

3. The ceremony of the "Peace" and its placement in the service.
4. The absence of a priestly blessing at the end of the service.⁹

These problem areas which the Commission identified were all seen to be problems to the group in Los Angeles though not in the same order.

Four other problems were identified by the Commission. These involved clarification in three cases and a simple word change in another. These points were at the Old Testament lesson and Epistle, the sermon, the breaking of the bread, and the words at the Communion.¹⁰ At this point the Los Angeles group only perceived the last one as a problem. Since the first three only resulted in more flexibility being built into the service, it is reasonable that the local group reaped the benefits of problems that others had identified.

Since these eight identified problem areas could be dealt with simply without rewriting the whole rite, specific action was taken in 1969 to allay anxiety and to allow the remaining period of trial use to be more creative and meaningful by allowing the maximum of flexibility in further use of the Trial Liturgy.¹¹ To have dealt with the problem of language which the Los Angeles group identified would have required a completely rewritten liturgy. A complete schedule of "Variations and

9. Ibid.

10. Ibid., pp. 329-335.

11. Ibid., pp. 331-335.

Substitutions" approved for use in 1969 appears in Appendix E. These will be seen as having dealt in a creative way with several of the concerns raised by the response of the group presented in this paper. There are strong indications that this group is representative in its response to the Trial Liturgy. It remains for the discussion of the response in 1970 to determine if the Los Angeles respondents are even more representative.

GENERAL CONVENTION 1970

At the General Convention of the Episcopal Church meeting in Houston, October, 1970, most of the attention went to the new rites proposed for trial use. The Standing Liturgical Commission, keeping faith with the General Convention of 1967, had provided for consideration and trial use alternatives and revisions for most of the Prayer Book, in addition to Prayer Book Studies XVII. The Liturgy of the Lord's Supper, with which this paper has been concerned. These are:¹²

Prayer Book Studies XVIII,	<u>Holy Baptism with the Laying on of Hands.</u>
Prayer Book Studies IXX,	<u>The Church Year.</u>
Prayer Book Studies XX,	<u>The Ordination of Bishops, Priests and Deacons.</u>
Prayer Book Studies XXI,	<u>The Holy Eucharist.</u>
Prayer Book Studies XXII,	<u>The Daily Offices.</u>
Prayer Book Studies XXIII,	<u>The Psalter.</u>
Prayer Book Studies XXIV,	<u>Pastoral Offices.</u>
Prayer Book Studies XXV,	<u>The Occasional Prayers and Thanksgivings.</u>

12. The Report of the Standing Liturgical Commission, in The Green Book, Sixty-Third General Convention of the Episcopal Church 1970, pp. 169-176. This book contains the reports of agencies and committees of the Convention and is issued to each Deputy and Bishop prior to each convention. The Journal of this convention has not yet been published.

These rites are very interesting and provide the Church with much to experiment with. They have been listed to indicate both that the Liturgical Commission carried out its mandate to provide a draft Prayer Book in 1970 and that the Episcopal Church appears to be well on its way to a complete new Book of Common Prayer.

Nationally there was a much better response to using the questionnaires prepared by the Commission than in the Diocese of Los Angeles. A total of 130,280 completed questionnaires were returned to the national office, coming from seventy-one Dioceses. This means that over twelve percent of the communicants of the Episcopal Church responded by this means.¹³ In Los Angeles the response was 463 completed questionnaires out of 95,149 communicants, making the percentage returns almost 00.5.

On specific questions in the questionnaire the response compares this way:

	<u>Los Angeles</u>	<u>National</u> ¹⁴
1. Is the proposed liturgy on the right track?		
Yes	55%	57.2%
No	45%	42.6%
3. Deepen your appreciation of worship.		
Yes	34.5%	55.3%
No	65.5%	44.7%

4. Make you feel deeply involved in the worship of the whole congregation?

13. Ibid., p. 187

14. Ibid.

Yes	41.7%	54.1%
No	58.3%	45.9%

5. Does the Liturgy make real sense?

Yes	53.4%	57.4%
No	46.6%	42.6%

6. Make you feel like a member of a larger family?

Yes	39%	57%
No	61%	43%

7. Were parts of the Liturgy difficult or unsatisfactory?

Yes	69.8%	57.8%
No	31.2%	42.2%

The Commission discovered that in other questions, dealing with what might be called demographic data, there was no clear correlation in regard to the general attitude toward the Trial Liturgy.¹⁵ This tends to disagree with what has been reported earlier in Chapter Three regarding Los Angeles.

But in the matter of the six questions recapped above there are some wide discrepancies. There is similar response in the two groups on questions one and two, although the group in Los Angeles is not quite as enthusiastic. Question seven indicates that a majority in both groups experienced some problems with the Trial Liturgy, but Los Angeles experienced more. The other three questions seem to indicate that the Los Angeles group is quite a bit more conservative, less open to one another, than is true for the larger Church.

It has already been pointed out that the major problems identified by Los Angeles were largely the same for the whole Church and that

15. Ibid.

these were responded to by the Commission in its recommendations to the 1969 Special General Convention. It is perhaps in this area that the group in Los Angeles remains in the mainstream of the Church's thinking.

Through the response to trial use of The Liturgy of The Lord's Supper, the Commission was able to discern clearly three trends of thought in the Church regarding its style of worship which are in essence anti-thetical. The first trend is a deep attachment to the traditional language of the Book of Common Prayer and a desire to give it a permanent place in the worship of the Church. The second trend is a widespread desire to modernize thoroughly the language of worship. And the third was a desire for wide latitude to experiment with new forms of eucharistic worship in informal situations.¹⁶ This last trend was not discernable in the tabulations of Chapter Three, but the other two trends were.

Prayer Book Studies XXI contains within it two complete rites and an order of celebration which is an outline of Eucharistic worship.¹⁷ There is much about these proposals that could be discussed, but these last remaining pages will deal only with those aspects which deal with the concerns raised by the respondents of Los Angeles.

The ceremony of the Peace remains a feature of all three proposed rites, though its placement in the service, the words to be used (if any), and the manner of performing it are extremely flexible.¹⁸

16. Ibid., p. 172

18. Ibid., pp. 63, 88, 99, 144

17. The Standing Liturgical Commission of the Protestant Episcopal Church in the U.S.A., The Holy Eucharist, (Prayer Book Studies XXI) p. 9

The penitential order has been inserted into the text of the first two rites. Options of text are provided in each rite and it may occur at any of several places. Though it may be omitted on occasion, its normalcy as part of eucharistic worship is emphasized.¹⁹

A new translation of the Creed is offered in both services, though the Prayer Book one may be substituted. The new text is the one prepared by the International Committee on English Texts, an international ecumenical body. Many of those who raised issue on the Creed in the Trial Liturgy will still be distressed because it retains the plural form, and the fioioque clause is still missing. It is required to be used only on Sundays and major festivals.²⁰

Many persons in the Los Angeles group were concerned with the language of the Rite. Not a few welcomed the move to contemporaneity, others were grieved at the loss of the magnificent cadences of the Prayer Book. Others were concerned about the Trial Liturgy's inconsistency in language usage and flow. The Commission has responded by utilizing the language of the Prayer Book for the first rite thus preserving the grandeur of Cranmer's English. The order has been changed to conform to that of the 1967 Trial Rite. The Prayer of Humble Access is retained but may be used optionally.²¹ Service Two in the 1970 proposal is completely cast in contemporary English. This

19. Ibid., pp. 61-62, 75-79, 87, 111, 143-144.

20. Ibid., pp. 13-14, 31-34, 58-59, 86-87, 143.

21. Ibid., pp. 11, 54-69.

service is essentially a revision of the Trial Rite and replaces it.²² Since the Liturgy of the Lord's Supper can no longer be used, the problem of language inconsistency is apparently resolved.

In the matter of the intercessions there are provided no less than nine possibilities. These range from a slightly reworked "Prayer for the Whole State of Christ's Church", to an outline of what ought to be covered in the intercessions of the eucharist.²³

As can be seen, flexibility is even more a feature of the latest proposals simply by providing the Church with three separate rites. Increased lay participation is encouraged as in the 1967 Proposal. A close examination of Prayer Book Studies XXI will reveal that almost every concern raised in connection with trial use of The Liturgy of the Lord's Supper has been expressly dealt with. A notable exception was that of the two persons who thought the Trial Liturgy was Marxist oriented.

The group of respondents in the Diocese of Los Angeles, although generally conservative in their concerns, can be assured that what they had to say was heard by the Church. Their concerns were the concerns of many others, and so they are in the mainstream of the Church's thinking. Through the process of Trial Use the Church has acquired a tool for revision of its Liturgy which allows for all to be heard, for liturgy to be created out of actual use, and in this way liturgy can more truly be the work of the people.

22. Ibid., pp. 18, 82-94

23. Ibid., pp. 14-15, 19-20, 26-27, 59-60, 88, 98, 111, 130.

FINAL REMARKS

One question has consistently emerged and seemed to cry out for an answer in these last two chapters. Why was the response in the Diocese of Los Angeles so small, particularly, when the rest of the Church experienced a significantly larger return of the questionnaires? The reasons are no doubt many and varied but some obvious answers follow.

The Bishop's directives on the frequency, method, and length of trial use of The Liturgy of the Lord's Supper changed three times in the triennium. This led to a great deal of uncertainty and even indifference on the part of the parish clergy. The Diocesan Liturgical Commission was slow in carrying out their responsibilities of educating the clergy and suggesting possible ways of implementing trial use of the rite. They did, however, produce an excellent filmstrip on the reasons for liturgical revision and the rationale of the proposed liturgy. This filmstrip did not get the wide dissemination it deserved. Almost from the outset, the trial rite was controversial. This is suggested by the response that is contained in chapter three. In a time of financial crisis, many clergy were reluctant to introduce any more controversy into their troubled parishes.

The trial liturgy did get a much more wide spread use than would seem to be indicated by twenty-three parishes transmitting response. The heart of the problem is this. The Diocesan Liturgical Commission only sent samples of the official questionnaire to the parishes. Each

parish was left to either reproduce enough questionnaires itself, order an adequate number from New York, or ignore the questionnaire. It is obvious that most chose the last option.

There are indications that some things were learned in this regard in the last triennium of trial use. The Bishop has issued a clear directive on how to and when to proceed to trial use of the various proposed rites in the draft Prayer Book. Realizing that clergy are a critical key in the success of any liturgical revision, the next clergy conference for the Diocese of Los Angeles will be programmed around this concern and has secured the Rev. Dr. Massey Shepherd, the Vice Chairman of the Standing Liturgical Commission, as the prime resource person.

Other things need to be done if the Diocese is to meaningfully participate in the process of Prayer Book revision. It is almost imperative that the same form be uniformly used to solicit individual communicant response. To this end the Diocesan Liturgical Commission should send an adequate number of questionnaires to each parish, encourage their use, and then collate the response and report it both to the Diocese and to the National Church.

Another question arises which finally must be answered. Why is it necessary to go through all the hard work, the pain and the expense that these pages indicate are a part of liturgical reform? Is liturgical renewal important? For one in the Anglican tradition, a member of the Episcopal Church, the answer to these questions begins with the following statement. One of the peculiarities of the Anglican tradition is that the doctrine of this Communion is enshrined in its worship, in

The Book of Common Prayer. Anglicans hold to no creed or confessional statement apart from what is done in worship.²⁴ Members of this Church must always be asking themselves, as did those nineteenth-century reformers mentioned early in this work, does worship truly reflect our mission in the world and our experience of our life together in the Christian community? Richard Spielmann suggests that the two basic issues of liturgical renewal in this age involve the ecumenical movement and Christian worship in contemporary society.²⁵ The fact of ecumenical involvement in this process has already been expressed. Worship is seen by many outside the Church as too much like a potted plant set in the hot house of the sanctuary whose roots are separated from any direct connection with the soil of contemporary life.

The work of Christ and therefore the mission of the Church is to restore men to complete manhood. The liturgy is the gathering of men so that they may be transformed by the spirit of Christ. Communion has to do with the transformation of ordinary things and relationships, but too often the liturgy speaks of another world, another time and is unable to speak to men of how their world can be changed.

It is the offertory where this meaning of worship can be most powerfully displayed. For in this action the world in which men live is brought into the power and presence of Christ to be transformed.

24. Massey Hamilton Shepherd, The Oxford American Prayer Book Commentary (New York: Oxford University Press, 1950), p. 601

25. Richard M. Spielmann, History of Christian Worship (New York: Seabury Press, 1966), p. 153.

"For on the night in which he was betrayed" he took bread and wine off of the table at which they were eating, and blessed, broke, and gave it, saying, "Do This." The bread and wine are samples and should clearly show forth their relationship to the whole material and social order which is to be redeemed. What is done in church must make clear what is believed. The connection is often obscured, for tasteless wafers made in a convent and wine no one would serve to guests is too often presented by acolytes in fancy dress. It is real lives that God is asked to redeem, not lives in fancy, unreal dress. The bread and wine must come off the tables of man's common life.

Another implication is involved in this offertory of men's lives. When men come together to break bread, they must break it to the hungry, to God himself in his poor members. The sharing of bread, concluded sacramentally, must be continued socially, economically, and politically. The Eucharistic Meal has the power to make men respond to Christ in the fellowship of the Spirit and in what it means to be restored to full human manhood. These then are the imperatives of liturgical renewal.

A word about the process. The analysis of the response to trial use of the 1967 proposal indicates a polarization between the traditionalists and those committed to a radical stance, reform must come from both poles. The true radical is not one on the outside but a man rooted in his own tradition. The radical must love these roots, he must weep over Jerusalem, even in the act of pronouncing its doom. Reformation of the life, the liturgy, of the Church must come from within it. The reforming radical must respect the fact that the life

he would see renewed is the organic life of a body deeply rooted in the processes of history. Both extremes have much in common for reform begins with what is already there and with who these people are. This is the reason that this paper has been so concerned with the history of its life and the processes of its renewal.

The test of Christian worship in the light of these concerns of renewal is does it make us more sensitive to the "beyond" in our midst, to the Christ in the hungry, the naked, the homeless and the prisoner? If the answer can be "yes" then the essence of Christian worship has been caught. In the perspective of the New Testament, liturgy is the clue to the transfiguration of life in the Kingdom of God. For after the passion and resurrection the next time Jesus broke bread was not in the next world or in a huge mansion, but around a table after the walk to Emmaus. He was known to them in the breaking of bread. Here is the kingdom. Here is the whole meaning of his coming to consecrate the ordinary, to redeem the secular. In Communion common things change, in Communion ordinary people are made strong, in Communion the Kingdom comes.

APPENDICES

APPENDIX A

The Structure and Contents of the Eucharistic Liturgy *

(A Document of an Inter-Anglican Committee by the
Most Rev. Dr. Leslie Brown, Archbishop of Uganda.)

The Liturgical Consultation in Toronto decided to implement Lambeth Resolution 76 and the Archbishop of Rupert's Land, the Bishop of Singapore and Malaya, Dr. Massey Shepherd and I were chosen "to prepare recommendations for the structure of the Holy Communion service which could be taken into consideration by any Church or Province revising its Eucharistic rites, and which would both conserve the doctrinal balance of the Anglican tradition and take account of present liturgical knowledge." Agreement has now been reached on an outline of the structure and contents of the Eucharistic liturgy.

There are five phases in the celebration of the full Eucharistic rite. They are:

1. The Preparation
2. The Service of the Word of God
3. The Great Intercession
4. The Service of the Lord's Supper
5. The Dismissal

1. The Preparation: This section should not be too long, but

* Prayer Book Studies XVII, pp. 58-59

must be adequate for a congregation which may have no other opportunity of confession and explicitly and liturgically receiving God's forgiveness. This starting section ought to be, following Cranmer, subdued in tone, but ending with praise and adoration before hearing the Word of God in the next section. A suggested order is:

A prayer and psalm or hymn of approach;

Confession and Absolution;

Psalm (or portion thereof) or hymn of praise.

The first prayer might well be the so-called "Collect for Purity." An appropriate Psalm of approach might be Psalm 43, 95, or 100. The Commandments in some form or Kyrie could be used before the Confession. The hymn of praise at the end might be Gloria in excelsis or Te Deum.

The Preparation has to be somewhat flexible depending on local needs.

2. The Service of the Word of God: This should include a prayer focusing the thoughts of the congregation on the message God is giving through His Word on that particular day, and readings from the Old Testament, or a sermon followed by the recitation of the Creed. Psalmody or canticles can well be included in this part of the service between the readings.

3. The Great Intercessions: This should normally be in litany form and should be not only for the Church but for the world which the Church is called to serve.

4. The Service of the Lord's Supper: This should include the placing of the gifts on the Lord's Table and the ancient form of Sursum corda. The consecration prayer should be in the form of a

thanksgiving for creation and for God's mighty acts in Christ and in sending the Holy Spirit. There should be a recital of the words and acts of the Lord at the Last Supper and a prayer for the communicants. The Lord's Prayer makes a fitting ending to this prayer. The breaking of the Bread follows and the Communion of clergy and people.

5. The Dismissal: The Dismissal should be short. There seems a psychological need for some corporate expression of praise when all have received Communion and returned to their places and there should be a simple sending out, without a blessing.

February, 1965

APPENDIX B

THE LITURGY OF THE
LORD'S SUPPER

THE LITURGY
OF THE
LORD'S
SUPPER.

The Liturgy of the Lord's Supper

THE CELEBRATION OF HOLY EUCHARIST
AND MINISTRATION OF HOLY COMMUNION

I certify that this edition of
The Liturgy of the Lord's Supper
conforms to the text in PRAYER BOOK STUDIES xvii,
as authorized for trial use
by the General Convention of 1967.

CHARLES MORTIMER GUILBERT
Custodian of the Standard Book of Common Prayer

THE MINISTERS OF THE LITURGY

At celebrations of the Holy Eucharist, it is fitting that the officiating Minister, whether a Bishop or Priest, be assisted by other clergymen and laymen, in accordance with the Canons and customs of the Church.

When the BISHOP is present, it is his prerogative to preside as officiant at the Lord's Table and to preach the Gospel.

When PRIESTS other than the officiant are present, it is appropriate that they stand with the officiant at the Holy Table as fellow ministers of the Sacrament, and join in the Offering and Consecration of the gifts at the altar, in the Breaking of the Bread, and in the ministering of the Communion.

A DEACON, if present, should read the Gospel and lead the Prayer of Intercession. Deacons should also assist the officiant in preparing the elements of bread and wine at the Offertory, and in the ministration of the Sacrament to the people. In the absence of a Deacon, his duties may be performed by an assisting Priest.

LAY PERSONS from the congregation, appointed by the Priest, should normally be assigned the reading of the Old Testament Lesson and the Epistle. And in the absence of a Deacon, they may lead the Prayer of Intercession.

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The Liturgy of the Lord's Supper

THE CELEBRATION OF HOLY EUCHARIST AND MINISTRATION OF HOLY COMMUNION

A Psalm or Hymn may be sung during the Entrance of the Ministers.

The Priest or Minister appointed shall say,

BLESSED BE GOD: Father, Son, and Holy Spirit.

People

And blessed be his Kingdom, now and forever. Amen.

Priest

ALMIGHTY GOD, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

Priest or Deacon

OUR LORD JESUS CHRIST SAYS,

The first commandment is this:

“Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your mind, and with all your strength.”

The second is like it,

“You shall love your neighbor as yourself.”

There is no other commandment greater than these. On these two commandments depend all the Law and the Prophets.

Then this Hymn may be sung or said,

Kyrie eleison.

Christe eleison.

Kyrie eleison.

or,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

or this,

Holy God, Holy Mighty, Holy Immortal,

Have mercy upon us.

Here, when appointed, shall be sung or said the Hymn,

GLORIA IN EXCELSIS

GLORY BE TO GOD ON HIGH:

and on earth peace, good will towards men.

We praise thee, we bless thee, we worship thee,

we glorify thee, we give thanks to thee for thy great glory.

O Lord God, heavenly King, God the Father Almighty.

O LORD, the only-begotten Son, Jesus Christ:

O Lord God, Lamb of God, Son of the Father,

who takest away the sin of the world,

have mercy upon us.

Thou who takest away the sin of the world,

receive our prayer.

Thou who sittest at the right hand of God the Father,

have mercy upon us.

FOR THOU only art holy,

Thou only art the Lord.

Thou only, O Jesus Christ, with the Holy Spirit,

art most high in the glory of God the Father. Amen.

or the Hymn,

TE DEUM LAUDAMUS

THE MINISTRY OF THE WORD

Then the Priest shall say,

The Lord be with you.

And with your spirit.

Let us pray.

THE COLLECT

The People shall be seated for the following Lessons.

THE OLD TESTAMENT LESSON

THE EPISTLE

The person who reads the Lesson (if there be one appointed) and the Epistle shall stand in a pulpit or some other suitable place, and face the People, first saying,

The Word of God,
written in the Book of _____

or,

written in the Epistle _____

After the Lesson and after the Epistle, a Psalm or Hymn may be sung.

THE GOSPEL

Then, all the People standing, the Deacon (or a Priest) shall face the People and read the Gospel from a pulpit or some other suitable place, first saying,

The Holy Gospel of our Lord and Saviour Jesus Christ,
according to Saint _____

And the People shall say,

Glory be to thee, O Lord.

After the Gospel, the People shall say,

Praise be to thee, O Christ.

Then follows

THE SERMON

On all Sundays and festivals, there follows, the People standing,

THE NICENE CREED

WE BELIEVE IN ONE GOD

the Father Almighty, Maker of heaven and earth,
and of all things visible and invisible.

And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of the Father before all worlds:
God, of God: Light, of Light: Very God, of very God:
begotten, not made,
being of one substance with the Father,
and through whom all things were made:
Who for us men and for our salvation came down from
heaven,
and was incarnate by the Holy Spirit of the Virgin Mary,
and was made man:
And was crucified also for us under Pontius Pilate;
he suffered and was buried:
And the third day he rose again
in accordance with the Scriptures:
And ascended into heaven,
and is seated at the right hand of the Father:
And he shall come again, with glory,
to judge both the living and the dead;
his kingdom shall have no end.

And we believe in the Holy Spirit, the Lord:
The Giver of Life,
proceeding from the Father:
Who with the Father and the Son together
is worshipped and glorified;
who spoke by the Prophets.
And we believe in one holy Catholic and Apostolic Church:
We acknowledge one Baptism for the remission of sins:
And we look for the resurrection of the dead,
and the life of the world to come. Amen.

(ANNOUNCEMENTS)

Here on occasions, and as appointed, follows

THE PENITENTIAL ORDER

(see pages 21–22)

Then the Priest and People shall exchange one with another

THE PEACE

The Peace of the Lord be always with you.

And with your spirit.

After which, the Deacon or Priest, or some other person appointed, shall lead the People in

THE PRAYER OF INTERCESSION

IN PEACE, let us pray to the Lord:

For the peace from above, for the salvation of mankind: that righteousness, mercy, and truth may prevail among all peoples and nations,

Hear us, good Lord.

For the well-being of thy holy Catholic Church in every place: that thou wilt confirm it in the truth of thy holy Word, and grant to all Christians to live in unity, love, and concord,

Hear us, good Lord.

For Bishops and other Ministers, especially for N., our Presiding Bishop, N (N) ., our Bishop (s) , and those who serve thee in this place: that both by their life and teaching, they may set forth thy true and life-giving Word, and faithfully administer thy holy Sacraments,

Hear us, good Lord.

For all who bear authority in this and every land, and especially for the President of the United States [*or, of this Nation*]: that in thy holy fear they may govern the peoples in wisdom, justice, and peace,

Hear us, good Lord.

For all who spread the Gospel among the nations, and who minister to the suffering, the friendless, and the needy: that they may have strength and courage to fulfill thy holy will,

Hear us, good Lord.

For all who labor in commerce and industry, especially those whose work is dangerous or burdensome; for all who are engaged in the arts and sciences, and those who teach and study in schools of good learning; for all who keep house and train children: that they may be worthy of their calling to serve thee and their fellow men,

Hear us, good Lord.

For those who farm the fields and tend the woods; for all who gather the harvest of the lands and of the waters; and for our faithful use of thy creative bounty: that mankind, being delivered from famine and disaster, may acknowledge thy glory in all thy works,

Hear us, good Lord.

[Here may be inserted any particular bidding, according to times and occasions, or at the special request of the Congregation.

For _____, and more especially _____:
that *they* may _____, according to thy will,
Hear us, good Lord.]

For all who in this transitory life are in danger, trouble, sorrow, need, sickness, or any other adversity [and especially for thy servants NN.]: that they may have comfort and relief according to their necessities,

Hear us, good Lord.

For all thy people, and especially those who worship in this place: that with faith, reverence, and godly fear, *they* may serve thee with a glad mind and ready will all the days of their life,

Hear us, good Lord.

Have mercy upon us, most merciful Lord, and deliver us from all affliction, strife, and catastrophe: in thy compassion forgive us all our sins and failures, known and unknown, things done and left undone: and so uphold us by thy Spirit, that we may end our days in peace, trusting in thy mercy at the day of judgment,

Have mercy upon us.

We commend to thy keeping all thy servants departed this life in thy faith and fear [and especially thy servant(s), N (N) .]: that thou wilt grant them mercy, light, and peace. May we with all thy saints [and especially N., whose faith and devotion we commemorate this day], be partakers of

thine everlasting kingdom: through the mercies and merits of thy Son, Jesus Christ, our only Mediator and Advocate.

To thee be honor, glory, and dominion, now and forever. Amen.

If there is no Communion, all that is before appointed may be said, concluding with THE LORD'S PRAYER and THE GRACE.

THE OFFERTORY

The Priest shall go to the Holy Table and begin THE OFFERTORY as follows, the People standing.

LET US WITH GLADNESS present the offerings and oblations of our life and labor unto the Lord.

The Priest may read one or more of the Offertory Sentences. (See pages 23-24.)

Representatives of the Congregation shall receive the alms and other offerings of the People. Both the alms and the oblations of bread and wine shall be brought to the Deacon or Priest. The Priest shall present and offer the alms and oblations, and place them upon the Holy Table, the People standing.

One of the following Sentences may be said or sung at

THE PRESENTATION

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty:

For all that is in the heaven and in the earth is thine.

Thine is the kingdom, O Lord,

And thou art exalted as head above all.

or this,

All things come of thee, O Lord:

And of thine own have we given thee.

or this,

Worthy art thou, our Lord and God, to receive glory and honor and power,

For thou hast created all things, and by thy will they exist and were created.

THE CONSECRATION

The Priest shall face the People, still standing, and shall sing or say,

The Lord be with you.

And with your spirit.

LIFT UP your hearts.

We lift them up unto the Lord.

Let us give thanks unto our Lord God.

It is meet and right so to do.

IT IS TRULY MEET, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God:

Through Jesus Christ our Lord, who on this day overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life:

On Sundays

Or the Proper Preface, as appointed (pages 25–29):

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee and saying,

Priest and People

HOLY, HOLY, HOLY, Lord God of Hosts: Heaven and earth are full of thy glory. Glory be to thee, O Lord most high.

Here the People may kneel; and the Priest shall continue,

ALL GLORY BE TO THEE, Almighty God, Holy Father, Creator of heaven and earth, who didst make us in thine own image. And when we had fallen into sin, thou of thy tender mercy didst give thine only-begotten Son Jesus Christ, to take our nature upon him, and to suffer death upon the Cross for our redemption: Who made there, by his one oblation of himself once offered, a full and perfect sacrifice for the whole world: And instituted and commanded us to continue this perpetual memorial of his precious death and sacrifice, until his coming again.

FOR IN THE NIGHT in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body which is given for you. Do this in remembrance of me."

Here the Priest
is to lay his hands
upon all the bread

In the same way also, after supper, he took the cup; and when he had given thanks, he gave it to them and said, "Drink this, all of you: For this is my Blood of the New Covenant, which is poured out for you and many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me."

Here he is to lay
his hand upon
every vessel of wine
to be blessed

WHEREFORE, O LORD AND HOLY FATHER, we thy people do celebrate here before thy Divine Majesty, with these thy holy Gifts, which we offer unto thee, the memorial of the blessed Passion and precious Death of thy dear Son, his mighty Resurrection and glorious Ascension, looking for his Coming again in power and great glory. And herewith we offer and present unto thee, O Lord, ourselves, which is our bounden duty and service. And we entirely desire thy fatherly goodness mercifully to accept, through the eternal mediation of our Saviour Jesus Christ, this our sacrifice of praise and thanksgiving.

WE PRAY THEE, GRACIOUS FATHER, of thine almighty power, to bless and sanctify us and these holy Mysteries with thy Life-giving Word and Holy Spirit. Fill with thy grace all who partake of the Body and Blood of our Lord Jesus Christ. Make us one Body, that he may dwell in us and we in him.

And grant that with boldness we may confess thy Name in constancy of faith, and at the last Day enter with all thy saints into the joy of thine eternal kingdom:

Through the same Jesus Christ our Lord; by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honor and glory be unto thee, O Father Almighty, world without end.

AMEN.

As our Saviour Christ has taught us, we are now bold to say:

Priest and People

OUR FATHER, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE BREAKING OF THE BREAD

Here the Priest shall break the consecrated Bread, and silence shall be kept for a space.

Then shall be said or sung the following Anthem, or some other proper Hymn. From Easter Day to Trinity Sunday,

Alleluia

may be sung or said before and after the Anthem.

CHRIST OUR PASSOVER is sacrificed for us:

Therefore let us keep the feast.

Blessed is He who comes in the Name of the Lord.

Hosanna in the highest.

Then the Priest shall face the People and say,

HOLY THINGS for the People of God: Take them in remembrance that Christ gives himself for you, and feed on him in your hearts by faith, with thanksgiving.

The Minister who delivers the Bread shall say,

THE BODY of our Lord Jesus Christ keep you unto everlasting life.

The Minister who delivers the Cup shall say:

THE BLOOD of our Lord Jesus Christ keep you unto everlasting life.

Opportunity shall always be given to every communicant to receive the consecrated Bread and Wine separately. But the Sacrament may be received in both kinds simultaneously, in such manner as is authorized by the Ordinary, in which case the Minister shall say,

THE BODY AND BLOOD of our Lord Jesus Christ keep you unto everlasting life.

When all have communicated, the Priest shall say,

Let us give thanks to the Lord.

Priest and People

ALMIGHTY AND EVERLIVING GOD, we most heartily thank thee, That thou dost feed us in these holy Mysteries, With the spiritual food of the most precious Body and Blood of our Saviour Jesus Christ, Assuring us thereby of thy favor and goodness towards us; And that we are truly members incorporate in the mystical Body of thy Son, The blessed company of all faithful people; And heirs, through hope, of thine everlasting kingdom. And we humbly pray thee, O heavenly Father, so to assist us by thy Holy Spirit, That we may continue in that holy fellowship, And do all such good works as thou hast prepared for us; Through Jesus Christ our Lord, To whom, with thee and the same Spirit, be all honor and glory, world without end. Amen.

Then shall the Priest or Deacon dismiss the People as follows. But if the Bishop is present, he shall dismiss the People and give them his blessing.

GO FORTH INTO THE WORLD IN PEACE. Be strong and of good courage. Hold fast that which is good. Love and serve the Lord with gladness and singleness of heart, rejoicing in the power of his Spirit. *Amen.*

THE ORDER FOR CELEBRATION OF HOLY EUCHARIST

The Holy Table shall be spread with a fair white cloth during the celebration.

The officiant shall begin the service, standing before the Holy Table or at some other suitable place.

A Psalm or Canticle may always be sung in place of a Hymn.

The Kyrie eleison may be sung or said in threefold, sixfold, or ninefold form. The Trisagion may be said or sung three times.

The Gloria in excelsis or the Te Deum Laudamus shall be sung or said on all Sundays and other festivals, except the Sundays in Advent, Pre-Lent, and Lent, and may be omitted on the Sundays after Trinity.

The Collect of the Season or of the Octave, if any is appointed, shall be said first, and after that the Collect of the Day.

A Lesson from the Old Testament may be read after the Collect and before the Epistle, according to the Table of "Psalms and Lessons for the Christian Year."

At the end of the Lesson or of the Epistle, the reader shall say, "Here ends the Lesson," or "Here ends the Epistle."

Before the Sermon, or after the Nicene Creed, notice shall be given of what Holy Days in the week following are to be observed, of the celebrations of the Holy Eucharist, of the Banns of Matrimony, and other proper matters to be published. And prayers set forth by authority may be used.

The Nicene Creed may be omitted, except on Sundays and festivals.

The Penitential Order shall be said on the First Sunday in Advent, Ash Wednesday, the First Sunday in Lent, Passion Sunday, and the First Sunday after Trinity, and at other times at the discretion of the Priest. Where desired, the Order may be said before the Liturgy, or after the Summary of the Law.

If there is no Communion, all that is appointed through the Prayer of Intercession may be said, concluding with The Lord's Prayer and The Grace. For reasonable cause, a Deacon, or a Lay Reader specially licensed by the Bishop, may say all that is appointed through the Prayer of Intercession, except the Absolution in the Penitential Order.

During the Offertory, and also at the time of ministration of the Communion, Hymns or Anthems may be sung.

While the People are coming forward to receive the Holy Communion, the Priest shall first receive the Sacrament in both kinds himself. Then the same shall be delivered into the hands of the Bishops, Priests, and Deacons, assisting at the Holy Table; and after that to the People.

When the officiant is assisted by a Deacon or another Priest, it is customary for the officiant to minister the consecrated Bread, and the assistant to minister the Chalice. When several Deacons or Priests are present, some may minister the Bread, others the Wine, as the officiant may direct.

If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more of either, or both, saying,

HEAR US, O heavenly Father, and with thy Word and Holy Spirit bless and sanctify this Bread (*or, Wine*) that it also may be the Sacrament of the precious Body (*or, Blood*) of thy Son Jesus Christ our Lord. *Amen.*

If any of the consecrated Bread or Wine remain, apart from any which may be required for the Communion of the Sick, or of others who for weighty cause could not be present at the celebration, the Priest (or Deacon) and other communicants shall reverently eat and drink the same, either immediately after the Communion of the People or after the Dismissal.

THE PENITENTIAL ORDER

The People standing, a Deacon or Priest shall say this INVITATION:

YOU THAT TRULY and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking hereafter in his holy ways: Draw near with faith to receive the holy Sacrament, and make your humble confession to Almighty God, in the presence of his Church, devoutly kneeling.

Here silence may be kept for a space.

Then this GENERAL CONFESSION shall be led by the Deacon, or a Priest, and repeated with him by all who intend to receive the Holy Communion, humbly kneeling.

ALMIGHTY GOD, Father of our Lord Jesus Christ, Maker of all things, Judge of all men:

We acknowledge and confess our manifold sins and wickedness, Which we have committed against thy Divine Majesty, by thought, word, and deed. We do earnestly repent, and are heartily sorry for these our misdoings.

Have mercy on us, Have mercy on us, most merciful Father: For thy Son our Lord Jesus Christ's sake, Forgive us our sins and offenses. And grant that we may ever hereafter, Serve and please thee in newness of life:

To the honor and glory of thy Name; Through the same Jesus Christ our Lord. Amen.

Here the Priest, standing up and facing the People, may say,

Hear the Word of God to all who truly turn to him:

COME UNTO ME, all who travail and are heavy laden, and I will refresh you. [*St. Matthew 11:28.*]

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish, but have eternal life. [*St. John 3:16.*]

Faithful is the saying and worthy of full acceptance, that Christ Jesus came into the world to save sinners. [*1 Timothy 1:15.*]

If any one sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the expiation for our sins, and not for ours only but also for the sins of the whole world. [*1 John 2:1-2.*]

Then shall the Bishop, if he is present, or the Priest, say this ABSOLUTION:

ALMIGHTY GOD, our heavenly Father, who of his great mercy has promised forgiveness of sins to all those who turn to him with true repentance and sincere faith: Have mercy upon you. Pardon and deliver you from all your sins. Confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

(Please stand and return to page 9 for the Pax)

OFFERTORY SENTENCES

To be used at THE OFFERTORY of the Holy Eucharist, and on other occasions of public worship when the offerings of the People are to be received.

GIVE TO THE LORD the glory due his Name; bring an offering and come into his courts. [*Psalm 96:8.*]

Walk in love, as Christ loved us and gave himself up for us, an offering and sacrifice to God. [*Ephesians 5:2.*]

I pray you, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. [*Romans 12:1.*]

If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. [*St. Matthew 5:23-24.*]

Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." [*Acts 20:35.*]

As we have opportunity, let us do good to all men, and especially to those who are of the household of faith. [*Galatians 6:10.*]

God is just; he will not overlook your work and the love which you have showed for his sake in serving the saints, as you still do serve. [*Hebrews 6:10.*]

If any one has the goods of this world and sees his brother in need, yet closes his heart against him, how does God's love abide in him? [*1 John 3:17.*]

The King will answer them, "Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me." [*St. Matthew 25:40.*]

How are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? [*Romans 10:14.*]

Jesus said to them, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest." [*St. Luke 10:2.*]

AT THE PRESENTATION

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. For all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all. [*1 Chronicles 29:11.*]

All things come of thee, O Lord, and of thine own have we given thee. [*1 Chronicles 29:14.*]

Worthy art thou, our Lord and God, to receive glory and honor and power; for thou hast created all things, and by thy will they exist and were created. [*Revelation 4:11.*]

PROPER PREFACES

ADVENT

From the First Sunday in Advent until Christmas Day, except on Ember Days and Saints' Days.

BECAUSE thou didst send thy well-beloved Son to redeem us from sin and death, and to make us sons and heirs in him of everlasting life: that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing:

CHRISTMAS

From Christmas Day until the Epiphany.

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother: that we, being delivered from the bondage of sin, might receive power to become the sons of God:

EPIPHANY

From the Epiphany until Septuagesima, except on Saints' Days.

THROUGH Jesus Christ our Lord; who, in the substance of our mortal nature, manifested forth his glory: that he might bring us out of darkness into his own marvelous light:

THE INCARNATION

Upon the Feasts of the Presentation, Annunciation, Visitation, and Transfiguration.

BECAUSE in the Mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son Jesus Christ our Lord:

LENT

From Ash Wednesday until Passion Sunday, except upon Ember Days, the Annunciation, and major Saints' Days.

THROUGH Jesus Christ our Lord; who knows our infirmities, for he was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again:

PASSIONTIDE

From Passion Sunday through Maundy Thursday, except on the Annunciation. This Preface may also be used on the Feast of the Holy Cross.

THROUGH Jesus Christ our Lord; who for our sins was lifted up on the Cross, that he might draw all men to himself; who, although a Son, learned obedience through his sufferings; and, being perfected, became the Author of eternal salvation to all who obey him:

EASTER

From Easter Day until Ascension Day, except on major Holy Days.
BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord; for he is the Paschal Lamb, who was offered for us, and has taken away the sin of the world; who by his death has overcome death, and by his rising to life again has given to us everlasting life:

ASCENSION

From Ascension Day until Whitsunday.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, openly appeared to all his Apostles, and in their sight was taken into heaven, to prepare a place for us: that where he is, thither we might also ascend, and reign with him in glory:

WHITSUNTIDE

On Whitsunday and six days after. This preface (without the words "at this time") may be used on Feasts of the Apostles.

THROUGH Jesus Christ our Lord; according to whose true promise, the Holy Spirit came down at this time from heaven upon the disciples, to teach them and to lead them into all truth; giving them boldness with fervent zeal constantly to preach the Gospel to all nations:

TRINITY SUNDAY

WHOM with thy co-eternal Son and Holy Spirit we worship as one God and one Lord, in Trinity of Persons and in Unity of Being; and we celebrate the one and equal glory of thee, O Father, and of the Son, and of the Holy Spirit:

ALL SAINTS

On All Saints Day and seven days after; and upon other Saints' Days, except those of Apostles and those in Christmastide and Ascension-tide.

WHO, in the multitude of thy saints, hast compassed us about with so great a cloud of witnesses: that we, rejoicing in their fellowship, may run with patience the race that is set before us; and, together with them, may receive the crown of glory that never fades away:

APOSTLES AND ORDINATIONS

To be used on Feasts of the Apostles, the Ember Days, and at the time of conferring Holy Orders: except the days from Christmas through the Epiphany, from Ascension Day through Trinity Sunday, and in the Octave of All Saints.

THROUGH the great Shepherd of thy flock, Jesus Christ our Lord; who after his Resurrection sent forth his Apostles to preach the Gospel, and to teach all nations; and did promise to be with them always, even unto the end of the ages:

COMMEMORATION OF THE DEPARTED

THROUGH Jesus Christ our Lord; who has brought to light the living hope of a blessed resurrection: that we may not grieve because of mortal death, but may rejoice in full assurance of our change into the likeness of his glory; for when our earthly habitation is dissolved, he has prepared for us a dwelling place eternal in the heavens:

CONCLUSION

After any of the Proper Prefaces, the Priest shall conclude, saying,
THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee and saying,

Priest and People

HOLY, HOLY, HOLY, Lord God of Hosts: Heaven and earth are full of thy glory: Glory be to thee, O Lord most high.



The Lord be with you. And with your spir - it. Lift up
your hearts. We lift them up un - to the Lord. Let us give
thanks un - to our Lord God. It is meet and right so to do.
It is truly meet, right, and our boun - den du - ty, that we should
at all times and in all places, give thanks un - to thee, O Lord,
Ho - ly Fa - ther, Al - might - y, Ev - er - last - ing God: . . . There - fore with
Angels and Arch - an - gels, and with all the company of hea - ven,
we laud and magnify thy glo - rious Name, ev - er - more
prais - ing thee and say - ing,

O Lord, Holy Father, Almighty, Ever - last - ing God:

Through Je - sus Christ our Lord; who on this day overcame

death and the grave, and by his glorious re - sur - rect - ion

opened to us the way of ev - er - last - ing life:

There - fore, with Angels...

O Lord, Ho - ly Fa - ther, Al - might - y, Ev - er - last - ing God:

Be - cause thou didst send thy well - be - lov - ed Son

to redeem us from sin and death, and to make us

sons and heirs in him of ev - er - last - ing life:

that when he shall come again in power and great triumph

to judge the world, we may without shame or fear

re joice to be - hold his ap - pear - ing: There - fore, with Angels . . .

CHRISTMAS

35

O Lord, Ho - ly Fa - ther, Al - might - y, Ev - er - last - ing God:

Be - cause thou didst give Jesus Christ, thine on - ly Son,

to be born as at this time for us; who, by

the mighty power of the Ho - ly Spir - it, was made

per - fect Man of the flesh of the Virgin

Ma - ry his moth - er: that we, being delivered from

the bon - dage of sin, might receive power to be - come

the sons of God: There - fore, with Angels . . .

O Lord, Holy Father, Almighty, Ever - last - ing God:

Through Je - sus Christ our Lord; who, in the substance

of our mortal nature, manifested forth his glo - ry:

that he might bring us out of darkness

in - to his own mar - velous light: There - fore, with Angels . . .

THE INCARNATION

37

0 Lord, Ho - ly Fa - ther, Al - might - y, Ev - er - last - ing God:

Be - cause in the Mystery of the Word made flesh,

thou hast caused a new light to shine in our hearts,

to give the knowledge of thy glo - ry in the face of

thy Son Je - sus Christ our Lord: There - fore, with Angels . . .

The musical score is written on five staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics printed below each staff. The first staff ends with a double bar line. The second and third staves each begin with a whole note followed by a half rest. The fourth staff begins with a whole note. The fifth staff ends with a whole note.

O Lord, Holy Father, Almighty, Ever - last - ing God:
Through Je - sus Christ our Lord; who knows our
in - firm - i - ties, for he was in ev - ery way tempted
as we are, yet did not sin; by whose grace
we are able to triumph over ev - ery e - vil,
and to live no longer unto ourselves, but unto him
who died for us and rose a - gain: There - fore, with Angels . . .

0 Lord, Holy Father, Almighty, Ever - last - ing God:

Through Je - sus Christ our Lord; who for our sins

was lifted up on the Cross, that he might draw all men

to him - self; who, although a Son, learned obedience through

his suf - fer - ings, and, be - ing per - fect - ed, became the

Author of eternal salvation to all who o - bey him:

There - fore, with Angels . . .

The musical score is written on seven staves in G major (one sharp). The lyrics are printed below the notes. The melody is simple and hymn-like, with a final cadence on the last staff.

O Lord, Ho - ly Fa - ther, Al - might - y, Ev - er - last - ing God:

But chiefly are we bound to praise thee for the glorious

Re - sur - rec - tion of thy Son, Je - sus Christ our Lord;

for he is the Paschal Lamb, who was of - fered for us,

and has ta - ken a - way the sin of the world;

who by his death has o - ver - come death, and by

his rising to life a - gain has given to us

ev - er - last - ing life: There - fore, with Angels . . .

ASCENSION

41

O Lord, Holy Father, Almighty, Ever - last - ing God:

Through thy most dear - ly be - lov - ed Son Je - sus Christ

our Lord; who, after his most glorious Resurrection,

openly appeared to all his A - postles, and in their sight

was taken in - to hea - ven, to pre - pare a place for us:

that where he is, thither we might al - so as - cend,

and reign with him in glo - ry: There - fore, with Angels . . .

0 Lord, Holy Father, Almighty, Ever - last - ing God:

Through Je - sus Christ our Lord; ac - cording to whose

true pro - mise, the Holy Spirit came down at this time

from heaven upon the dis - ci - ples, to teach them

and to lead them in - to all truth; giv - ing them boldness

with fer - vent zeal con - stantly to preach the Gos - pel to

all na - tions: There - fore, with Angels . . .

The musical score is written on seven staves in G major (one sharp). The melody is simple and hymn-like, with lyrics printed below each staff. The lyrics describe the descent of the Holy Spirit at Pentecost and the mission of the apostles.

O Lord, Ho - ly Fa - ther, Al - might - y, Ev - er last - ing God:

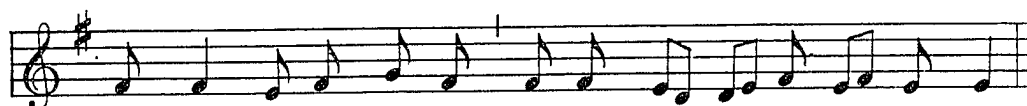
Whom with thy co - eternal Son and Holy Spirit we worship

as one God and one Lord, in Tri - ni - ty of Per - sons

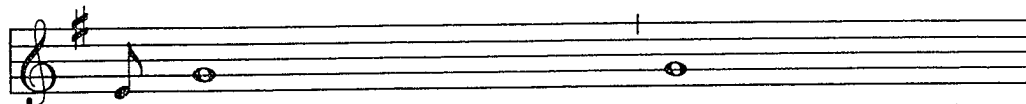
and in U - ni - ty of Be - ing; and we celebrate the one

and e - qual glo - ry of thee, O Father, and of the Son,

and of the Ho - ly Spir - it: There - fore, with Angels . . .



O Lord, Ho - ly Fa - ther, Al - might - y, Ev - er - last - ing God:



Who, in the multitude of thy saints, hast compassed us about



with so great a cloud of wit - ness - es: that we, rejoicing



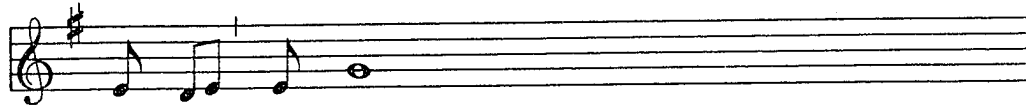
in their fel - low - ship, may run with patience the race



that is set be - fore us; and, together with them,



may receive the crown of glo - ry that nev - er fades a - way:



There - fore, with Angels . . .

A musical score for a hymn titled 'Apostles and Ordinations'. The score is written on seven staves of music, each with a treble clef and a key signature of one sharp (F#). The lyrics are printed below the notes. The melody is simple and hymn-like, with a mix of quarter, eighth, and half notes. The lyrics are: 'O Lord, Holy Father, Almighty, Ever - last - ing God: Through the great Shep - herd of thy flock, Je - sus Christ our Lord; who after his Resurrection sent forth his A - pos - tles to preach the Gospel, and to teach all na - tions; and did promise to be with them al - ways, even unto the end of the a - ges: There - fore, with Angels . . .'. The score ends with a double bar line on the seventh staff.

O Lord, Holy Father, Almighty, Ever - last - ing God:
Through the great Shep - herd of thy flock, Je - sus Christ
our Lord; who after his Resurrection sent forth his A - pos - tles
to preach the Gospel, and to teach all na - tions;
and did promise to be with them al - ways, even unto the end
of the a - ges: There - fore, with Angels . . .

COMMEMORATION OF THE DEPARTED

0 Lord, Holy Father, Almighty, Ever - last - ing God:

Through Je - sus Christ our Lord; who has brought to light

the living hope of a blessed re - sur - rec - tion: that we may

not grieve because of mor - tal death, but may rejoice

in full as - sur - ance of our change into the like - ness

of his glo - ry; for when our earthly habitation

is dis - solved, he has prepared for us a dwell - ing place

e - ter - nal in the hea - vens: There - fore, with Angels . . .

The musical score is written on eight staves in G major (one sharp). The melody is simple and hymn-like, with lyrics printed below each staff. The piece concludes with a final whole note on the eighth staff.

APPENDIX C

QUESTIONNAIRE FOR COMMUNICANTS

THE LITURGY OF THE LORD'S SUPPER

Questionnaire for Communicants

This Questionnaire is your invitation to share in the process of liturgical revision. The General Convention approved the Trial Use, during the Triennium 1967-1970, of the Liturgy of the Lord's Supper (*Prayer Book Studies XVII*, published by The Church Pension Fund). Trial Use means that every member of the Church may take part in the thinking of the whole Church about the kind of Liturgy we should have.

The Questionnaire is not a poll. It is not a test, and it is not a ballot. It is a means by which you can tell both your Diocesan Liturgical Commission and the Standing Liturgical Commission of the whole Church, about your *experience* with the Trial Liturgy.

As you fill in the Questionnaire, please remember that the Trial Liturgy is another stage in the process which has been going on steadily since the First Century A. D. of adjusting the worship of the Church to the conditions and demands of changing times.

Specifically the Trial Liturgy is a serious effort by a responsible body—the Standing Liturgical Commission—to continue the Church's worship along the lines laid down by the 16th Century Reformers, who produced the first Prayer Book in English. The Trial Liturgy incorporates the results of their labors, but it also reflects the insights gained from the biblical and liturgical scholarship of the past century, and it follows the sound principle of praying in a language the people understand.

Your replies will be sorted and tabulated by Tellers appointed by your clergy. These tabulations, *together with* your completed Questionnaires will then be transmitted to your Diocesan Liturgical Commission. It, in turn, will transmit its evaluation of the experience of Trial Use in the Diocese *and* the individual Questionnaires to the National Headquarters of the Church in New York. There also your comments and suggestions will be given careful and intensive study.

Please fill in the Questionnaire thoughtfully, and as an act of prayer for the well-being of the Church. And please be as brief as possible.

PART I. Tell Us What You Think

1. After the first period of Trial Use do you think that the Standing Liturgical Commission is generally on the right track in its proposed revision of the Liturgy?

Yes ☐

No ☐

(Turn the page and continue on page 3)

PART II. Tell Us About Yourself

Please tell us some things about yourself. People's opinions differ for many reasons. For example, young people frequently look on things in a different light from older people. To deepen our understanding of the replies, it will be very helpful to relate them to groups of people according to their personal situation and experience.

1. My age group is:

- Under 20 years ☐
20-30 ☐
31-45 ☐
46-60 ☐
Over 60 ☐

2. Length of time I have been a Communicant:

- Under 10 years ☐
10-25 ☐
26-40 ☐
Over 40 ☐

3. I have always been an Episcopalian Yes ☐
No ☐

(If "No") I was formerly a

4. I attend Church:

- Every week or nearly every week ☐
Once or twice a month ☐
Less frequently ☐

5. I normally prefer:

- A sung Liturgy ☐
A spoken service ☐
I have no preference ☐

6. I attend *weekday* Communion services:

- Four times a month or more ☐
Two or three times a month ☐
Once a month or less ☐
Seldom or never ☐

7. I often have a special function in worship (such as Acolyte, Reader, Member of
Choir, Usher, etc.) Yes ☐
No ☐

(continue on the lower half of page 3)

PART I. Continued From Page One

2. What do you like best about the Trial Liturgy? (Please explain)

.....
.....
.....

3. Does the Trial Liturgy deepen your appreciation of worship?

Yes ☐

No ☐

4. Does the Trial Liturgy make you feel that you are deeply involved in the worship of the whole congregation?

Yes ☐

No ☐

5. Does this service make real sense to you?

Yes ☐

No ☐

6. Does the Trial Liturgy make you feel like a member of a larger family?

Yes ☐

No ☐

7. Do you find any parts of the Liturgy difficult or unsatisfactory?

Yes ☐

No ☐

8. If you answered "Yes" to the above, please specify and explain:

.....
.....
.....

(You may wish to add to these remarks in Part III)

Now turn to Part II on page 2

8. I have participated in the trial Liturgy:

Once ☐

2-5 times ☐

6-10 times ☐

11 times or more ☐

9. The number of sermons I heard on the Trial Liturgy was:

None ☐

1 or 2 ☐

3 or 4 ☐

5 or more ☐

Done These

10. The number of times I participated in a preparatory training session on the Trial Liturgy (other than Sermons) was:

None ☐
1 or 2 ☐
3 or 4 ☐
5 or more ☐

11. I have read:

The Introduction to Prayer Book Studies XVII.. ☐
Other material ☐

If "Other Material" please specify
.....

12. In the Trial Liturgy, I had a special function (such as Acolyte, Reader, Usher, etc.)

Yes ☐
No ☐

13. I followed the Trial Liturgy from a printed Text

Yes ☐
No ☐

14. If "Yes", was the printed text the recommended Church Pension Fund publication?

Yes ☐
No ☐

If "No", please specify
.....

15. I am a man ☐
I am a woman ☐

16. My name is
(You need not answer this if you don't wish.)

My Church is Town

PART III. Give Us Your Advice

Please make any comments or suggestions you wish about the Trial Liturgy. These may cover anything and everything from actions such as when to stand, kneel or sit, the exchange of the Peace, the Offertory procession, etc., to questions of theology and language. Your ideas will be summarized by the Liturgical Commission of your Diocese and both the summaries and your replies will be transmitted to the Standing Liturgical Commission. Please be explicit but as brief as possible:

.....
.....
.....
.....

(Use an additional sheet of paper if necessary)

APPENDIX D

The List of Parishes

that responded to the trial use

of the Liturgy of the Lord's Supper

<u>Church and Location</u>	<u>Number of Communicants</u>	<u>Churchmanship</u>
The Angels-Pasadena	133	Middle
St. Mark's-Glendale	1,525	Low
Lompoc	421	Middle
Norwalk	218	Middle
La Mirada	417	Middle
Camarillo	595	High
Tustin	714	Low
Corona	386	High
Yucaipa	105	Low
All Saints-Riverside	1,208	Middle
Sun Valley	97	High
Altadena	888	Low
St. George's-Riverside	307	Middle
	<u>7,023</u>	

Note on Churchmanship: "Low" means that this church uses Morning Prayer for its principal services of worship, Communion only being celebrated once a month. Eucharistic vestments and other "catholic" ceremonial is avoided.

"Middle" means that this church frequently (at least half the time) celebrates the Holy Eucharist at its principal services. Eucharistic vestments are used along with varying amounts of "catholic" ceremonial.

"High" means that this church always celebrates the Holy Eucharist (the Mass) at its Sunday morning services and there are frequent mid-week celebrations too. Eucharistic vestments are used and incense, bells, and other "catholic" ceremonial is often a feature of worship.

APPENDIX E

SCHEDULE OF VARIATIONS AND SUBSTITUTIONS
IN THE LITURGY OF THE LORD'S SUPPER

APPENDIX E

Special General Convention II received the Interim Report of the Standing Liturgical Commission and approved its recommendations with regard to *The Liturgy of the Lord's Supper* authorized for trial use. They are printed here.

Convention also voted to allow the use of *An Order of Worship*, the Consultation on Church Union liturgy, on a trial basis with the approval of diocesan bishops.

Schedule of Variations and Substitutions in THE LITURGY OF THE LORD'S SUPPER

(All page numbers refer to The Church Pension Fund edition.)

1. THE PENITENTIAL ORDER

The following rubrics replace the last rubric on page 19:

The Penitential Order is a normal part of the service, but it may be omitted on appropriate occasions.

The Order may be said at any of the following places:

- (1) Before the service,
- (2) Immediately following the Summary of the Law, or
- (3) Before the Prayer of Intercession

(If The Peace is exchanged at this point, it will follow the Penitential Order.)

If there is no Communion, the phrase in the Invitation, "draw near with faith to receive the Holy Sacrament, and", shall be omitted.

Whenever the Penitential Order is used, "The Comfortable Words" may be used or omitted.

2. THE PEACE

The following rubrics and directions are to be inserted on page 9:

The Peace may be exchanged at any one of the following places:

- (1) Immediately before the Collect for Purity
- (2) Immediately before the Prayer of Intercession,
- (3) Between the Prayer of Intercession and the Offertory,

- (4) Immediately before the administration of Communion (before or after the sentence of invitation),
- (5) At the conclusion of the service, following the dismissal.

The formula printed on page 9 is the traditional form, but in the exchange of the Peace among the People, any appropriate greeting in the Name of the Lord is allowable.

Although it is desirable that some manual act accompany the exchange, the form and manner of such acts, if any, are not prescribed.

3. THE OLD TESTAMENT LESSON AND THE EPISTLE

The following is to be added to the rubric under "The Collect" on page 6:

A Lesson from the Old Testament may be read before the Epistle or instead of it.

4. THE SERMON

The following rubric is to be inserted under the heading, "The Sermon" on page 7:

A Psalm or Hymn may be said or sung before or after the Sermon.

5. THE PRAYER OF INTERCESSION

Replace the rubric immediately above the heading "The Prayer of Intercession" on page 9 with the following rubrics and text:

The Deacon or Priest, or some other person or persons appointed, shall lead the People in a prayer of intercession using one of the following alternatives:

- (1) The Prayer of Intercession as it appears on pages 9 to 12; *provided*, if the Penitential Order has been used, the penitential suffrage on page 11 may be omitted;
- (2) The Prayer of Intercession on pages 9 to 12, but omitting all purpose clauses beginning with the word "that";
- (3) The following Prayer of Intercession, it being understood that
 - (a) Special intentions may be introduced after any suffrage with the words, "and especially for . . .";
 - (b) After each suffrage and response a brief silence may be observed.

Alternative Prayer of Intercession

IN PEACE let us pray to the Lord:

For all people in their daily life and work, We pray to thee.

Lord, hear our prayer.

For our families, friends and neighbors, and for those who are alone, We pray to thee.

Lord, hear our prayer.

For those who serve our community, state, and nation, We pray to thee.

Lord, hear our prayer.

For those who work for justice, freedom and peace among the nations, We pray to thee.

Lord, hear our prayer.

For our just and proper use of the natural riches of the world, We pray to thee.

Lord, hear our prayer.

For all who are in danger, sorrow, need, sickness, or any other trouble, We pray to thee.

Lord, hear our prayer.

For the victims of hunger, fear, injustice, and oppression, We pray to thee.

Lord, hear our prayer.

For all who minister to the suffering, the friendless, and the needy, We pray to thee.

Lord, hear our prayer.

For those who proclaim the Gospel, and for all who seek the truth, We pray to thee.

Lord, hear our prayer.

For the unity and peace of all Christian people, We pray to thee.

Lord, hear our prayer.

For Bishops and other Ministers, and all who serve thee in thy Church, We pray to thee.

Lord, hear our prayer.

[Here opportunity may be given to the members of the congregation to ask the prayers and share the thanksgivings of those present.]

For all who have departed this life, we pray to thee.

Lord, hear our prayer.

We give thanks for all thy saints and servants in time past (especially N. whom we honor this day). Grant us, we pray thee, to share with them thine everlasting kingdom.

Lord, hear our prayer.

Lord, forgive us our sins.

And amend our lives according to thy Word. Amen.

6. THE BREAKING OF THE BREAD

The following rubric and text are to be inserted after the first rubric under the above heading on page 17.

Then shall be sung or said the following anthem, or some other proper Hymn:

(Alleluia.) Christ our passover is sacrificed for us:
Therefore let us keep the feast. (Alleluia.)

Blessed is He who comes in the Name of the Lord.
Hosanna in the highest.

From Ash Wednesday until Easter Even, *Alleluia* shall be omitted.

7. THE INVITATION TO COMMUNION

Add the following rubric immediately after the first rubric on page 17:

Instead of "Holy Things for the People of God," the Priest may say,
"The Gifts of God for the People of God: . . .". After this, the Priest
shall make his own communion.

8. THE DISMISSAL

Add the following rubric at the bottom of page 18:

In place of the foregoing, the following procedure may be followed:
The Priest, or the Bishop if he is present, may bless the People, and
the Priest or the Deacon shall dismiss them as follows:

Go forth into the world in peace, rejoicing in the power of the
Spirit.

Thanks be to God.

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